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The Indiana Jewish

Post & Opinion

Volume 55, Number 5

October 26, 1988 • 15 Cheshvan 5749

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On

Senior

Citizens

Retirement meeting set for November 5

Anyone looking forward to retirement or already into retirement should start planning now to make sure retirement dreams come true.

An all-day retirement planning seminar will take place Saturday, Nov. 5 from 8:30 a.m. to 3:30 p.m., at the Hyatt Regency Hotel, located on Washington and Capitol.

The seminar, sponsored by Rhoda Israelov, Shearson Lehman Hutton and WTUX-1310 AM, will provide information about managing investments, retirement fund rollovers, tax-free strategies, wills and estate planning, social security information, special travel opportunities, easy exercises for better health and how retirement changes relationships and lifestyles.

Speakers will include Israelov and two fellow financial consultants who will discuss investment options, lump sum distributions and investment income strategies.

Other experts will explain wills and estates, investments, and wellness exercise.

Clinical Social Worker Carol Blatter will talk about the changes in your lifestyle and relationships when you retire.

The seminar also will cover wise travel planning, answer questions about Social Security, and discuss ways to increase your peace of mind with long term care insurance.

Keynotespeaker J. William Julian, a retiree who cycled from San Diego, California to Duxbury, Mass., with coronary bypass surgery in between, will share his view of active retirement.

Free hearing screenings will be available between noon and 1 p.m.

The seminar is open to the public for \$5 per person or \$7.50 per couple, which includes all sessions and continental breakfast.

To register, call Toby at 532-6300 or make your check payable to Rhoda Israelov and mail it to Rhoda Israelov, Shearson Lehman Hutton, One American Square, Suite 180, Indianapolis, IN 46282.

Women top last year's pledges by 25% at Lion of Judah lunch

By GISELA WEISZ

At the Lion of Judah Luncheon, attended by 45 women, pledges surpassed last year's contributions by 25 percent.

History professor Stephen M. Berk, author of several books and expert of Russian and Eastern European Jewish life, addressed those who attended the Jewish Federation of Greater Indianapolis Women's Division in the spacious home of Anne and Larry Schuchman, on Oct. 13.

The idea to select the lion, symbol of strength and majesty, to appear on the logo signifying sizable contributions by women was introduced in 1972, in the Miami Women's Division campaign of the United Jewish Appeal. As a token of appreciation from the UJA generous contributors are acknowledged also by a lion-shaped broach made of gold, with the eyes made from diamond, ruby, sapphire or emerald stone, according to donations of over \$10,000, \$18,000, or \$25,000 dollars.

At the luncheon, where the minimum contribution of \$5,000 was expected from each attendant, Allan Cohn, General Campaign Chairman, gave his account of a trip that members of the Federation took recently to Prague, Czechoslovakia and Israel.

Following the elegant luncheon, prepared by Thomas Catering, Chairman Patti

Dann introduced the speaker, history professor Stephen M. Berk. Dividing his address into three parts, he spoke of the three large Jewish communities existing in the world today and their problems.

He regarded Soviet Jewry, captive and suffering. "This year approximately 20,000 Jews will leave (to settle in Israel and elsewhere) the Soviet Union and that has implications for every community." "Next year we expect 20,000-30,000 (Jews) and every American Jewish community must give from its resources," said the speaker.

He spoke of the Diaspora, namely the United States and Western Europe, where, according to Berk, the biggest problem is not anti-Semitism, but assimilation.

"We are fighting a war of attrition in this country.

Either we, American Jews, deal with assimilation, or we shall disappear from the face of the earth!" said the speaker.

The history professor spoke of Israel with its momentary apparent impasse with the Arab minorities.

He quoted a German Jewish sociologist, who, in 1931, said: "What we can get from the Arabs, we do not need; what we need from the Arabs, we can not get" — words that are still valid today. Vice Chairman of the Lion of Judah Luncheon was Phyllis Vernick and co-chairmen were Babs Cohn, Natalie Kroot, Susan Kleinman, Janie Maurer, Linda Melrose, Estelle Nelson, and Jane Rothbaum.

The Lion of Judah Division this year gained five new members and on the luncheon three-quarters of the expected pledges have been announced.

Lubavitch to hold 5th book fair

Lubavitch of Indiana will hold its fifth annual Jewish Book Fair Sunday, Oct. 30 at the Center.

Over 1,000 titles will be on sale at the fair, with subject matter encompassing Jewish history, biography, politics, humor, Israel, the Bible, holi-

days and more.

The extensive selection will include books for adults and children of all ages. The fair will be open from noon to 5 p.m., to accommodate buyers and browsers. Admission is free.



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Les Wexner to speak at Big Gifts Dinner

Generally considered one of the most successful American Jews, Les Wexner of Columbus, Ohio, whose chain of stores is considered one of the most successful organizations in contemporary American merchandising will address the Major Gifts dinner of the Federation annual campaign this Sunday.

Two days later the luncheon of the Women's division will take place at the Marott Hotel for women who pledge \$365 and over. They will hear Arieh Plotkin of Israel.

The Women's Division held its successful Lion of Judah luncheon at the home of Anne and Larry Chuchman on Thursday, Oct. 13, at which about 45 women who contribute at least \$5,000 heard Prof. Stephen M. Berk, of Union College, Schenectady, N.Y., describe the three large Jewish communities and their problems — Soviet Jewry, Jews of the West and Israel. He was introduced by chairman Patti



Les Wexner

Dann. Vice chairperson was Phyllis Vernick and co-chairmen were Babs Cohn, Natalie Kroot, Susan Kleiman, Janie Maurer, Linda Melrose, Estelle Nelson and Jane Rothbaum.

Allan Cohen, general chairman, described the recent trip that Federation sponsored to Prague, Czechoslovakia and Israel.

Gelman-Torobin union begun

Marcia Lynn Gelman and Leonard Torobin were wed Friday, Oct. 14.

The groom holds a Ph.D. in chemical engineering from McGill University and is chairman of the Microcel Technology Co. He is a member of Sigma Xi honorary scientific society and is listed in "Who's Who in American Science."

The bride is a graduate of Washington University.

She holds a master's degree in finance from the University of California at Los Angeles and is assistant treasurer of the Walt Disney Co.

She is the daughter of Dr. and Mrs. Martin D. Garfield of Indianapolis.

The couple will honeymoon in Nepal, where they first met on independent tours.

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Housing options important to elderly

By MARK ZUKERMAN

Today, more than ever before, older Americans are faced with the challenge of finding appropriate housing. In order to truly appreciate the options available to "empty nesters," we must first look at the circumstances surrounding this growing segment of our population. First, according to 1985 U.S. Census figures, today's 55 year old is expected to live close to 25 more years. Secondly, since 1965, the number of people 65 and over has almost doubled, and most importantly, it is estimated that only around 5% of these people live in actual homes. So, what are today's alternatives?

The most logical alternative available to "empty nesters" is to continue to live

in the home they raised their family in. This option requires no change in lifestyle, other than not having children at home, and since in many cases the home was bought many years ago, there is little or no mortgage remaining on the property. This lifestyle is understandably hard for many to give up, but as a large home and yard become more and more difficult to take care of, many older adults look to communities with homes which require less day to day maintenance and a more relaxed, comfortable lifestyle. There are alternatives available to adults who are seeking this sort of lifestyle. The two most readily available options are renting an apartment and purchasing a condominium.

Although apartment living is virtually maintenance free, there is no ownership and therefore no equity earned from monthly payments. The other opportunity is to buy a condominium with the money from the sale of the family home. Here, too, the lifestyle is simpler, and the homeowners need to maintain only the inside of their home. A good example of this lifestyle is Woodmont, the new luxury condominiums at 64th and Meridian, south of Indianapolis Hebrew Congregation. Generally, the lawn, trash and snow removal is taken care of by a homeowners association at which every household in the community is a participating member. The

Continued on next page

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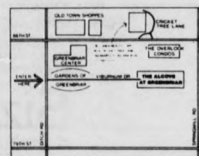
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Hoosiers who provide or engage in charitable gambling, such as bingo, that raises funds for religious and charitable organizations ranging from Roman Catholic parishes to the Hebrew Academy of Indianapolis, may soon be able to do so legally.

Many people probably do not realize such games and raffles are law violations, because police seldom interfere with them.

Under Indiana's Constitution, all gambling is illegal. If the proposition being offered voters on the Nov. 8 ballot to repeal that restriction is adopted, the General Assembly will be able to decide what forms of gam-

bling it wishes to legalize, regulate or both.

There have been bills introduced in the past to legalize bingo, but they have not become law because legislative leaders recognized they were clearly unconstitutional and would be subject to successful challenge in the courts.

Of course, anyone who votes for adoption of the constitutional amendment should recognize that it could open the door to legalization of any kind of gambling, ranging from a state lottery to parimutuel horse racing to casino gambling. But it could make charitable gambling legitimate.

E.S.

Meir Group board to meet

Rabbi Rueven Shechter of B'nai Torah Congregation will be the speaker for the Golda Meir Group of Hadassah open board meeting for Sunday, Nov. 6, at 1:30 p.m., at the Park Central Clubhouse.

Hostesses for this meeting are Jennie Samberg, Mollie Saskin, Berniece Greenberg,

Rose Raff, Sylvia Morris and Bertha Izak.

A 17-1/2 x 21-1/2" handmade needlepoint picture will be raffled off at the Chanukah party in December. Tickets are available for \$1 each or a book of six for \$5. Call Thelma Smith at 875-9929 for more information.

Long-term healthcare

A ticket to bankruptcy?

Today, with the recent changes in the Medicare system, many of our members are confused and fearful of what is to come. Some are convinced that these changes have eliminated the need for long-term care insurance...that all the nursing home bills will be paid by the government.

As a senior association, we feel obligated to educate our members and other senior citizens as to the pros and cons of these changes. This information is available to you through group seminars, personal contact, and printed information.

If current trends continue, only 1 to 2 percent of all nursing home beds will be recognized by Medicare as skilled nursing beds. It is easy to see there will be a great demand for those beds and many operators of the facilities will want to keep them filled with the most profitable patients. Many people feel Medicare will take care of them. I guess that is true if you can find an approved skilled nursing facility; if there is a skilled nursing care bed available, and if you don't stay over 150 days. Because Medicare will pay for

eight (8) days of skilled nursing care costs exceeding \$20.50 a day; then Medicare will pay 142 days of skilled nursing care. The balance must be paid by you and your family, and 100 percent of all intermediate and custodial costs from the very first day. With current charges for long-term care at an average of over \$72 per day, (\$10,800 in just 150 days) a families' resources could be exhausted to the point that it would take them

years to recover financially. To avoid the ticket to bankruptcy, our opinion is that you should be well informed. In order to do this, you should call a well-trained insurance representative who can give you information so you can make the proper decision. If you don't know a qualified insurance representative, call Linda Miller at the Association of Retired Americans (317) 875-7028.

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Housing options

Continued from prev. page
services provided at each community should be carefully looked at before making a purchase. And, there are many variations of this lifestyle to explore.


The ultimate choice obviously comes down to which lifestyle is best suited for you. A real estate professional can help you search for the community which best fits the lifestyle choices you make as "empty nesters."

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By GISELA WEISZ
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ARIA & ACCOUTREMENTS: Ruth and Robert Goldstein, who moved to Bloomington from Indianapolis in September 1987,



chicken dinner complete with condiments and dessert — all made by Ruth — before the opera, Don Pasquale by Gaetano Donizetti. Enjoying the Goldsteins' hospitality and the pleasant musical excursion were Rose Ancel, Carol and Harold Blatter, Helen Engel, Lisl Fruehman, Clara Fayerman, Mary Goldman, Evelyn Harris, Thelma Kulwin, Selma Mintz, Betty and Bob Solow and Helen and Sam Weinberger.

SOUTHWEST: Helen and Ron Newmark with Frances and Norman Ochstein have returned from Santa Fe, N.M., where they spent a short vacation.

entertained opera lovers in their Bloomington home with a dinner on Oct. 15. A large van took an Indianapolis group organized by the Jewish Community Center to Bloomington Saturday, straight to the home of Ruth and Bob. The guests enjoyed the home-made

FREEDOM FIGHTERS: Katie and Joe Csillag, who came to Indianapolis after the 1956 Hungarian uprising, visited their old country in

October, with their grown children, Rose Potasnik and Alex Csillag, Morristown, N.J. The four of them rented a car and went back to the little town where they were born. "The house is still there," Katie said, "and so is the hospital where my children were born. We even met people who recognized us after 32 years absence."

The adventure was especially poignant for the Csillag brother and sister, who were young children three decades ago, when their parents swiftly packed a few belongings they could carry and fled their homeland one October night in 1956.

ONCE UPON A TIME: Storyteller Syd Lieberman will recount Jewish stories Nov. 20 at the Bureau of Jewish Education. The appearances of the Chicago master of tales is sponsored by Hadassah, the Auxiliary of the BJE, and B'nai B'rith Women. For reservations to hear about schlemiels, schnorrers, schlamazels and such, call Myrna Fang at 253-0092.

KHARASHOW! About 50 guests gathered in the the Park Regency Apartments' arts and crafts room to celebrate Luba and Leyb Voldman's 50th wedding anniversary. The invitations told guests to prepare their moods for an "Anniversary 'Schmaltz.'" And indeed it

was. A smorgasbord — laid with well-known Russian delicacies — awaited the wedding guests. Yes, wedding, because Rabbi Jonathan Stein brought a chuppa and the couple — after 50 years of wedded life — reaffirmed their vows with a festive second marriage ceremony.

Hosts were the Vold-

man's children and grandchildren — Rachel and Nathan Voldman, Marina and Alexander Gurevich, Indianapolis, and another son and his large family from Detroit. They entertained Rose Aroncheck, Sylvia and Mike Blain, Esther and Oscar Davis, Esther Lux,

Continued on next page

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Gisela

Continued from prev. page
Bertha and Mark Perel, Renee and Al Sattin, Susan Stein, and a large representation of the Russian enclave.

NEW LIFE: Jennifer Clair Geisse, the granddaughter of Caroline and Fritz Goldbach, was born Sept. 3. in San Francisco. The baby is the first child of Lisa and John Geisse. The father is the chief dermatology resident at San Francisco City Hospital. Congratulations!

UNDER THE PALM TREES: If you want to participate in an enjoyable Florida group vacation, you may call the Jewish Community Center, 251-9467, for reservations and detailed information. The group will travel from Indianapolis Dec. 6 and spend time in Miami Beach till Dec. 19. Cost is \$825.00.

SABRA: Michael David Kirby was born in Carmel,

Israel, to Lori and George Kirby. The new mother is the daughter of Florence and Leonard Weinman, Indianapolis. The Weinmans' older grandchild in the same family is Jonathan Asher, a year and a half old. The Kirbys settled in Israel six months ago. Congratulations!

FAR EAST: Using the Royal Viking as their headquarters, Milli and Bernie Perry traveled to Asia. They dined and slept aboard the luxury ship at night and during the day they toured the city of Pusan in Korea; Shanghai, Wuxi, Dalian and Beijing in China; and Nagasaki in Japan. Milli said their journey, completed two weeks ago, was most pleasant; the people they had met were kind. They came home with little mementos, like scarves, handkerchiefs and toys, given them as tokens of Asian hospitality.



Uri Bar-Ner

Midwest consul to visit Indiana

HAMMOND — Uri Bar-Ner, the new Consul General of Israel to the Midwest will make his first visit to northwest Indiana on Sunday evening, Oct. 30 on behalf of State of Israel Bonds.

E. Michael Feltenstein, Northwest Indiana State of Israel Bonds general chairman, announced that Bar-Ner, on his first appearance in the State of Indiana, will address the Northwest Indiana State of Israel 40th anniversary dinner at Congregation Beth Israel, Hammond.

Before taking up his present post, the Haifa-born diplomat served in his country's missions in Bombay, Copenhagen, Washington, D.C. and New York. He studied history and international relations at the Hebrew University of Jerusalem and received his M.S. in political science from Emory University, Atlanta.

Vision test may replace standard 'E' chart

The next time you visit your eye care specialist your functional vision test, the standard "E" chart, may include a "contrast sensitivity" test. A series of circles with lines which slant left or right, straight up and down, or is blank may replace the "E" chart in the future.

The standard "E" chart (called Snellen) measures vision in only one contrast situation — high contrast with black letters and white background. Contrast sensitivity measures vision in varying contrast levels with lines instead of letters and in controlled light, resulting in different visual acuities for different contrast levels.

The Cataract Referral Center of Indiana, located in Franklin, routinely does "contrast sensitivity" testing on all cataract patients. Dr. Paul Walton says, "the benefits of this type of testing are many. It is more sensitive than standard letter charts for early detection of cataracts and other visual problems. The test may even

detect the loss of quality vision before the patient is aware of it."

Cataracts, the leading cause of poor vision among adults, develop gradually in most people. Most are caused by a change in the chemical composition of the lens resulting in decreased vision. Removal of the cataract is the only treatment.

"Contrast sensitivity" can be used to document more accurately the need for cataract surgery. The specialists at The Cataract Referral Center of Indiana regard "contrast sensitivity" as a more complete test, providing more information about the patients' visual loss to accurately evaluate and treat visual problems.

For more information about cataracts or a free cataract or glaucoma screening exam, phone The Cataract Referral Center of Indiana at (317) 925-2200 or 1 (800) 433-9766 or write 3351 North Meridian Street, Indianapolis, IN 46208.

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A turn-of-the-century neighborhood is being recreated in Washington Township just two blocks north of one of the busiest intersections in Indianapolis.

"I want to provide the community something that I believe in very strongly and something that is reflective of people's values at the start of this century," said Robert Dine, owner of R. A. Dine Company, Inc. He is developing and building Cornerbrook on a quiet cul-de-sac at 88th Street and Westfield Boulevard. An existing early 1900s farm home at the entrance to the neighborhood is being remodeled by the owner and Dine is building six new custom homes on the other lots. A distinctive entrance, street-scape, and period street lights accentuate the theme.

Prices for the three- and four-bedroom homes will range from \$215,000 to \$250,000. A model is expected to be completed in October or November. Customers will be able to choose from seven pre-designed homes. They may also work with the builder to design a home specifically for them. "We are blending yesterday's charm and today's luxury," Dine said. To assure individuality, none of the exterior facades will be duplicated.

The idea for Cornerbrook originated in 1976 when Dine, working primarily at scattered lots in subdivisions around the city, constructed two older style homes. In the 10 years that followed, he sketched his ideas for his theme homes and found a site with an existing home in the Nora area.

High costs prohibited Dine from replicating true "Victorian" designs, so he borrowed certain features of that period and created sketches for "turn-of-the-century" homes.

Dine doesn't like to call Cornerbrook a development. "It's a neighborhood," he insists, "and I'd like to find six special families who would be good neighbors."

He concentrated on building in northern Marion or southeastern Hamilton county "because that's where I work and live. In 1980, realizing that both my family and my business have been blessed, I made a commitment to give back to the community by providing good quality shelter."

Dine describes Cornerbrook as "a very well defined threshold for his company. As

a scattered lot builder, he had a hard time controlling the environment; as a developer, he has more control over both the land and the surroundings. In Cornerbrook, with Haverstick Creek flowing through the property, Dine found "a very private area in a gracious environment."

Teacher gains state honor

Marilyn Yassin, a teacher at J. Everett Light Career Center, was one of 10 finalists in the statewide Indiana Teacher of the Year program.

Yassin will be honored Dec. 7 at a recognition banquet

He said he plans to do more theme neighborhoods, but will not force their development. "We're a small company content with steady growth and improvement. We want to grow with our peers and we can do that best by providing full service to our customers."

with an award and \$100 as one of the finalists. The top prize and "Indiana Teacher of the Year" designation went to a South Bend science teacher, Karen McKibbin.

'50s auction slated at IHC for charities

A "come as you were" (maybe as your parents were) auction and party with a '50s theme is scheduled Saturday Nov. 5 at Indianapolis Hebrew Congregation.

The "HOP 'N' SHOP" event will begin with a 6 p.m. cash bar and silent auction followed by a 7:30 buffet dinner and a 9 p.m. live auction. Double Exposure will play music following the live auction.

The program is open to the congregation and the public, with proceeds going to support camp, school and pre-school programs, food programs for the inner-city and interfaith and educational

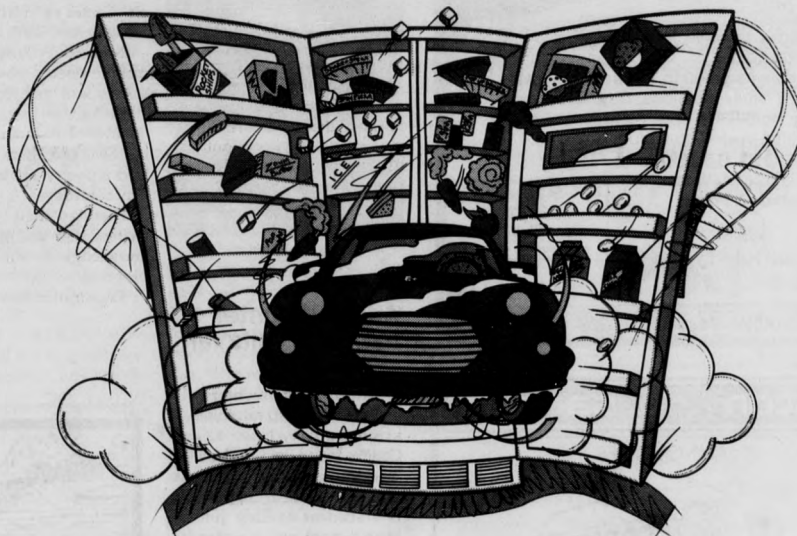
programming for the temple and the community.

Chairmen of the "HOP 'N' SHOP" committee are Jane Linderman and Shelley Shane. Co-chairmen are Elaine Edmonds and Barbara Blickman.

Reservations are \$78 per couple for Patrons, \$45 per couple for Contributors and \$331 per party of three for general admission. Reservations are required for admission. Cash or checks will be accepted at the auction, not credit cards.

For reservations, call Elaine Edmonds at 842-4739 or IHC at 255-6647.

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Care for the elderly

Dear editor,

Miriam is 68. Even though she doesn't drive, she loves her independence. She lives alone in her own apartment, and she's active in Hadassah and her "seniors" club.

Two weeks ago, Miriam broke her hip. Now, simple, day-to-day tasks — grocery shopping, going to synagogue, filling her prescriptions, even getting dressed — have become major chores. Miriam's family is far away, and she just can't afford (and may not need) full-time care from a large home health-care service.

You probably don't know Miriam, but chances are, you know someone like her. Friends and relatives may have already approached you and asked for help.

In The Pink is a small, affordable home health-care service based in Indianapolis. Because our staff

is small, we get to know the people we help, and they get to know us. Often, the same staff member visits each time. That means there's more continuity — both physical and emotional — in the care we provide.

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In The Pink

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Membership offered for brunch

If you would like a quiet, elegant place for a Sunday Brunch, the Brass Rose Restaurant may be just what you are looking for. Located at Morningside of College Park, a retirement community near the Pyramids, the Brass Rose Restaurant features a wide selection of excellent food in a very attractive setting. The Sunday brunch is served from noon to 3 p.m., each Sunday. Cost of the meal is \$8.95 per person. No reservations are required.

The Brass Rose Sunday Brunch is open to members of the Brass Rose Brunch Club and their families and friends. Complimentary memberships to the Club are available to adults 55 and older.

The Brass Rose Restaurant is located just off of 86th St., near Brebeuf High School at 8810 Colby Blvd.

For further information call Morningside at 872-4567.



Adam Wachter

Adam Wachter to be bar mitzvah

Adam Todd Wachter will become a bar mitzvah in services Saturday, Nov. 12, at Congregation Beth-El Zedeck.

Adam is the son of Nancy and Al Wachter of Carmel. He is a student at Clay Junior High School and is active in basketball, swimming, tennis and golf.

Among those attending the service will be maternal great grandmother Mrs. Joseph Hiedovitz of Pittsburgh, Pa., maternal grandparents Mr. and Mrs. Zelman Sax and paternal grandfather Leaps Wachter of Fort Lauderdale, Fla.

Another maternal great-grandmother, Mrs. Ben Rudner, of Wheeling, W. Va., will be unable to attend.

Out-of-town guests will attend from 13 states and from other Indiana cities. Hostesses will be Rose Potasnik of Carmel and Eileen Bergida, Marlene Lieberman, Shirley Cohen and Natalie Gordon.

Geriatric assessment offered

The Institute on Aging at St. Vincent Hospital recognizes the special needs of the elderly among which are the important matters of health. Although the majority of the aging enjoy good health, some suffer from multiple illnesses that can cause significant disability. Therefore the Institute on Aging has made available comprehensive geriatric assessments to the elderly to help uncover and treat ongoing or potential medical problems. The assessment generally includes evaluation of the patient in several domains, most commonly the physical, mental, social, economic, functional and environmental. A careful history is obtained from the patient and others with significant knowledge of the patient.

Then a physical examination is performed. For some patients a detailed psychiatric interview may be indicated. In addition areas of special importance to the individual such as cultural, ethnic, and spiritual values are noted.

The most consistently demonstrated favorable outcomes of comprehensive assessment have been prolonged survival, reduced annual medical care costs, and reduced use of acute hospitals and nursing homes. Therefore, the Institute on Aging at St. Vincent Hospital urges elderly persons to avail themselves of this geriatric assessment program. Call the Institute on Aging — 871-3392 today for further information.

Poet laureate to give workshop

U.S. Poet Laureate Howard Nemerov will read from his works and critique submitted works in an appearance Saturday, Oct. 29 at the Fall Literary Festival of the Writers' Center of Indianapolis at Holiday Inn North.

Nemerov, whose 25 books include poetry, novels, short stories and essays, was the 1978 Pulitzer Prize and National Book Award winner for his *Collected Poems*. He will lead a poetry workshop at 9 a.m. Saturday.

Distinguished Indiana writers also will share their knowledge at the two-day program.

Registration fees are \$35 to

members or \$50 to the public for all events, including a Saturday lunch. Preregistration is \$3 for members, \$4 for non-members for the Friday reading by five Indiana writers and \$5 for members, \$7 for others for Nemerov's 8 p.m. Saturday reading/lecture. Preregistration and manuscript registration deadline is Wednesday, Oct. 26. Tickets at the door the day of the event, if available, will be priced \$1-\$3 higher than preregistration tickets.

Inquire of the Writers' Center, 251-5484, about fees for registration of manuscripts to be critiqued or other details.

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FLASH! I received a phone call and a pleasant voice, belonging to a gal, said "Mr. Norm Weisman, you are to be here tomorrow morning at 7 a.m. for your Cadillac." She gave me the address. When I arrived, it was a hospital in Carmel and I was there because of a cataract. On the way out, an hour later, with a big patch over my eye, a friend saw me and commented, "Norm, you must have met one of your readers of your column."

FLASH! Chuckles. After the candidates gave their speeches, the moderator asked the audience, "Any questions?" A voice from the rear yelled, "Yes, who else is running?" AND Said Mrs. Thomas A. Edison, "I don't know what you're doing, Tom, but I can't sleep with that light on."AND.....Two pigs conversing: One pig remarked, "Remember when my brother Arnold said he'd give his skin if he could fly? Well, last week, he flew for 3 touchdowns!"

FLASH! Congrats to Helene Ashkenaz (Mildred) who tied the knot with Mark Herwitz last weekend at Beth-El Zedeck. Both Helene and Mark are working in St. Louis and will make their home

there after returning from a honeymoon cruise.

FLASH! Congrats to Stacia Caplin (Bonnie and Stephen) on her recent marriage to Edward Musich. They are spending their honeymoon in Puerto Vallarta and will be making their home in Indy.

FLASH! Good news! The many good friends of Florence (Slutsky) Kushnarov will be glad to learn that she has moved back to good ole Indy from Atlanta. Charming Florence is still the vivacious gal with a great smile — and we're glad to have you back again.

FLASH! Tee hees. (Two can play this game?) "Hello dear, wait until you see the dress I bought to go with your new set of golf clubs!"ORWhen you ask this fellow who wears the pants in his family, he shows you a picture of his 8-month-old baby!...OR.....The returns aren't all in, but some candidates are!

FLASH! Mazeltov to Fae and Frank Gersten, who will be celebrating their 50th anniversary on Oct. 30 at a lovely affair at Belle Meade Club House, hosted by their daughter, Ella Sue.

FLASH! SURPRISE! SURPRISE! And it was a real surprise luncheon at the Chateau

Normandy last Sunday, to celebrate Ann Bryan's 70th birthday. Daughters Marlene and Shelia threw the bash for their mother. And for entertainment, they had a male stripper! Noo! Happy birthday, Ann!

FLASH! The NFL (not for ladies) Men's Clubbers were really down to earth when Al Lerman gave a very interesting and enjoyable talk about organic lawn care. A real expert, Al was graduated from Purdue, having studied agronomy, and now is a director on the board of trustees of the Indianapolis Lawn Care Association. The fellows gave Al a standing ovation.

FLASH! Daffy-nitions: (Astronomer) A night watchman with a college education. (University) A football stadium surrounded by several small buildings. (E Pluribus Unum) A phrase that's been coined. (Intersection) Where two wrongs can make a rite.

FLASH! The wonderful organization, "City of Hope" will have its annual Donor on Sunday, Oct. 30, at Beef and Boards. Call Ben Bornstein, the president — 251-9614, for more info.FLASH! Milt Goldstein made the difficult 3-7 split at the B'nai B'rith Bowling League! Great shot, Milt!

FLASH! Smiles. Question: Why do women carry their wealth in their stockings? Because they are entitled to bank where it draws the most interest (and you can bank on that!)AND Question: Robin Hood used to rob the rich and give to the poor. Where would he be today, if he were alive? Answer — If he did it in reverse, he would be in Washington.

FLASH! Travel Potpourri. Bea and Harry Roth visited our capitol, Washington, D.C., just to see their daughter, Jeri, and her family. Glad to have you all back home.Back from visiting Los Angeles and then going on to San Francisco, are Bebe and Bill Wein-

stein. In San Francisco, they enjoyed a terrific visit with their daughter, Rachel, and her family.

Also home from the West Coast are Margo and Harry Katz, who really toured the state of California.

And Pat and Irving Glazer just returned from France. Glad to have you all back home.

FLASH! Norm's philosophy of the week: The most important thing a father can do for his children is to love their mother. (love this) Honeymooners — Did you get your brochure from Alaska saying their nights are six months long?

FLASH! Good luck to our own Stephen Goldsmith, prosecutor, who is running for lieutenant governor on the Republican ticket. And best wishes to Shep Cutler, who is running for the Hamilton County Council on the Democratic ticket and says "Old Shep will serve as a voice of the minority party and a watchdog of the County Council, whose seven members are all Republicans!" (Media is nonpartisan!)

FLASH! Congrats to the Happy Birthday Octoberians, Zoltan Weisz, Helen

Fichman, Lenore Greenberg, Clara Goldstein, Ann Schuchman, Eddie Mitchell, David Kahn, Mildred Sachs, Maurice (Musty) Weinstein, Bess Goldstein and Hy Leibson! And having a special (young) birthday is Alys Caplan, who will be feted by her family at a lovely brunch at the Broadmoor this weekend. A real tee hee: Hear what the vegetable said when it was all wrapped up for another day? "Curses, foiled again!"

FLASH! National Council of Jewish Women's annual "Collector's Choice" will take place at a great new location, the East Pavilion Bldg. at the Indiana State Fairgrounds, Nov. 5-6-7. They are in need of merchandise and ask that you clean your closets and bring your items to their shop at 4435 No. Keystone. If you can help at the sale, please call Elaine Klineman, 253-7082 or Susie Zaltsberg, 875-7423.

FLASH! After driving to a homestead to deliver an 11th baby, the doctor said to the father who opened the door, "I almost ran over a duck out there. Is it yours? 'That's no duck,' sighed the father. 'It's the stork with his legs worn down!'" (This joke can make you "stork crazy!")

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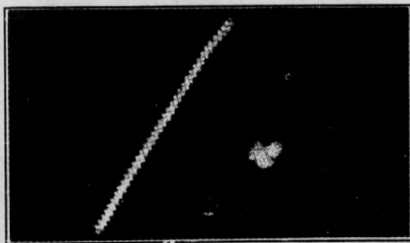
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Passive exercise claims improved muscle tone

Passive exercise helps increase vitality and reduce stress, its advocates claim.

Claims include improved muscle tone and flexibility for young and old, athlete to novice.

Passive exercise tables generally consist of six tables (or beds) with the person moving every 10 minutes to another table that works on specific muscle groups. The IPED 8000 is a passive exercise system that claims to provide the benefits of massage, yoga and isometric exercise while working on one table only.

The IPED 8000 is available in Indianapolis at Trim Tan, 7866 N. Michigan Road in the new Crooked Creek Center.

The key to the IPED 8000's operation is its unique transorbital "hula" motion which moves the body up to 120 oscillations per minute. You can't exercise that fast on your own. The IPED 8000 makes all first time users giggle as the variable speed control is increased. The maximum time on the table is 25 minutes. This means more flexibility because you are able to spend more time on working those "trouble" areas of the body. Purveyors claim the health benefits of passive exercise are just now becoming known. The IPED 8000 tones and firms muscles without a cardiac workout, they say. Increased joint flexibility that helps indi-

viduals unable to perform aerobic activities because of cardiac or joint problems also is claimed.

Trim Tan offers special hours for Senior Citizens weekdays from 11 a.m. to 2 p.m. This group also enjoys a 25% discount on all toning services. A study of the effects of the IPED 8000 on high blood pressure is currently being undertaken at Trim Tan by its manager, Barbara Maxwell, R.N. Results to date have shown that a workout on the toning table followed by a brief period of relaxation can reduce blood pressure, she says.

Maxwell says in five sessions, individuals should see inch loss as the muscles are toned and firmed. Perhaps the least known but most important benefit, she says, is relaxation and stress reduction after a workout on the IPED 8000 table. Employers may want to consider enrollment of employees in a program of passive exercise as part of their "wellness" program, Maxwell says.

Trim Tan offers a free trial 25-minute session.

Turn back the clock

New developments in cosmetic surgery offer an array of promising options for correcting those small, but bothersome genetic flaws and for eliminating the ravages of time.

Several methods can be used to eliminate that aged look that comes from sun damage. Wrinkles and sagging facial skin are now easy to eliminate with advanced surgical techniques, such as the chemical peel and specialized eyelid and facial surgeries.

Chemical peel is a surgical procedure in which certain chemical agents are applied to wrinkled, scarred or damaged skin. The procedure lasts 20 to 90 minutes (a light to deep peel). Maximum improvement of damage and wrinkling ranges from 75 to 85%. 100% improvement is not possible, although most patients view the results as dramatic.

The eyes, one of the most noticeable features of the face, show early signs of aging. Sagging eyelids and bags below the eyes can cause people to look tired and appear older. Today there is a surgical procedure, blepharoplasty, which can correct these conditions, resulting in a more rested and youthful appearance.

Beth-El to host young JTS scholar

A first-year rabbinical student from The Jewish Theological Seminary of America, Shoshana Gelfand, will be a scholar in residence for the weekend of Nov. 5 at Congregation Beth-El Zedeck.

Gelfand, originally of Leesburg, Fla., has been studying at the seminary since her graduation from Bryn Mawr College in 1987. She recently was awarded a multi-year Wexner Fellowship. Gelfand returned recently from a two-month trip to Israel, where she performed in the International Zimriya chorus on Mt. Scopus.

The "Seminary Shabbat" program, now in its fourth



Shoshana Gelfand

year, sends students from the seminary's rabbinical school, cantors' institute, graduate school and List College to Conservative congregations across the country.

Thrifty woo senior savers

Many financial institutions are beginning to respond to the unique needs of their mature customers, and with good reason. Americans 50 and older represent 26 percent of the population and control about 50 percent of the nation's discretionary income. What's more, mature consumers account for about 80 percent of all deposits made at financial institutions.

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part of the Total Financial Package. Available to persons 55 years of age or better, Lifestyle Fifty-Five offers a number of impressive benefits. No minimum balance is required, and there are no monthly service fees or per-check charges. Also, Traveler's Cheques fees and Money Order fees are free, and Lifestyle Fifty-Five members qualify for Direct Deposit and Automatic Payments.

Union Federal also offers CDs, Annuities, Securities, and many other savings options for mature customers. For more information, call Union Federal's main office at (317) 269-4700, or visit one of their 21 central Indiana locations.

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The Special Woman
BOUTIQUE

Scott Jacobson to be bar mitzvah

Scott Martin Jacobson will become a bar mitzvah in services Saturday, Nov. 26, at Congregation Beth-El Zedeck.

Scott is the son of Karen and Bruce Jacobson. He is a student at Westlane Middle School, a member of Westlane's tennis team and active in golf, basketball, bowling and snow skiing.

Relatives attending the services will include maternal grandparents Mr. and Mrs. Morris A. Nahmias and paternal grandparents Mr. and Mrs. Daniel H. Jacobson.

Relatives will attend from Pennsylvania, Florida and Illinois, Arizona, Georgia, New York state.



Scott Jacobson

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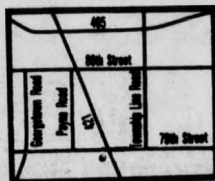
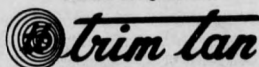
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Sponsors—\$25 per person.

Patrons—\$15 per person.

Benefactors will receive complimentary tickets to the Post performance supper Bottom Floor Krannert Room.

Second Evening: Saturday, November 26, 7:30 p.m.

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Get your rhythm at IRT

By CHARLES EPSTEIN

The Indiana Repertory Theatre opened its gala season in its Cabaret Club with a tribute to the music of American composer George Gershwin.



This wonderful show plays at different times through the week, so check with IRT or the newspaper for the proper curtain times. To miss one of the numbers would be folly.

The four members of the cast are headed by the veteran favorites in the Cabaret, Bernadette Galanti and Mark

Goetzinger. Galanti does her usual flamboyant style and gets laughs mugging and cavorting. Goetzinger continues his charming manners and throws in a few surprises, as usual.

Tony Di Falco impressed greatly. He started off slowly, gradually got acclimated and took off like a rocket, exhibiting his talent in a shower of fireworks. Laurel Eldredge made up the fourth member of the cast. In real life she is the wife of Mark Goetzinger. A talent in her own right, she had problems keeping pace with the rest of the cast. The other three personalities overwhelmed her. However, in some other format, such as light opera, she should shine like a beacon.

The first half of the first act consisted of the old standbys

just to warm the audience (and cast) up. Then the hit of the evening started.

The medley from George Gershwin's "Porgy and Bess" was outstanding. Di Falco sang "A Woman Is A Sometime Thing" as if it were written just for him. He sent shivers down spines. Goetzinger put on his "Sportin' Life" shoes and rendered "There's a Boat Leaving for New York." Galanti performed the most difficult song in the set with "Struttin' Style," and it was marvelous. However this song evoked a few unwanted laughs for Galanti which she could have prevented by toning down her previous number. "Struttin' Style" was an eye-opener.

The ensemble sang more from "Porgy and Bess," which pleased the audience. This was the most effective portion of the evening. What followed, which was "Shall We Dance," "Fascinating Rhythm" and "I Got Rhythm" paled due to the placement after "Porgy and Bess." "Porgy and Bess" should have ended the first act.

The second act of "By George, It's Gershwin" opens with a medley from the musical "Of Thee I sing." The cast does its political thing in this section. After "Of Thee I Sing" and a few other songs Di Falco powers his way to everyone's heart with his version of "Swanee."

In certain ways the show at IRT's Cabaret Club resembled a stage version of "An American in Paris" with two other musicals thrown in.

So for a delightful evening of musical theater the Cabaret cannot be beat. "By George, It's Gershwin" is entertainment in grand style, By George.

Lillian Strashun taken by death

Lillian H. Strashun, 94, died Wednesday, Oct. 19, and was entombed Friday, Oct. 21 at Crown Hill Mausoleum.

Born in New York City, she was an Indianapolis resident since 1917.

Mrs. Strashun was a widow of the late Louis Strashun and was former owner of the Rost Jewelry Co.

She was a member of Indianapolis Hebrew Congregation and its Temple Sisterhood, Broadmoor Country Club, Hadassah, National Council of Jewish Women and

Indianapolis Museum of Art.

Services at Crown Hill were private, Rabbi Jonathan Stein officiating. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to IHC or St. Vincent Hospital.

Survivors are daughters Gloria Baernkopf of California and Jane Rothbaum; a sister, Laurette Winkler of Chicago, five grandchildren and 21 great-grandchildren.

Sam Warshawsky succumbs

Sam L. Warshawsky, 88, died Friday, Oct. 14. Burial was Sunday, Oct. 16 in Azras Achaim Cemetery, with graveside services in which Rabbi Jonathan Stein of Indianapolis Hebrew Congregation officiated. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Mr. Warshawsky was born in Sosnowitz, Poland. He came to Indianapolis in 1930 and was a tailor for 45 years

for William H. Block Co., retiring in 1975.

He was a former member of United Orthodox Hebrew Congregation and B'nai B'rith.

Survivors include his wife, Anne C. Goldman Warshawsky, and son, Larry H. Warshawsky of Carmel and three grandchildren.

Memorial contributions may be made to IHC.



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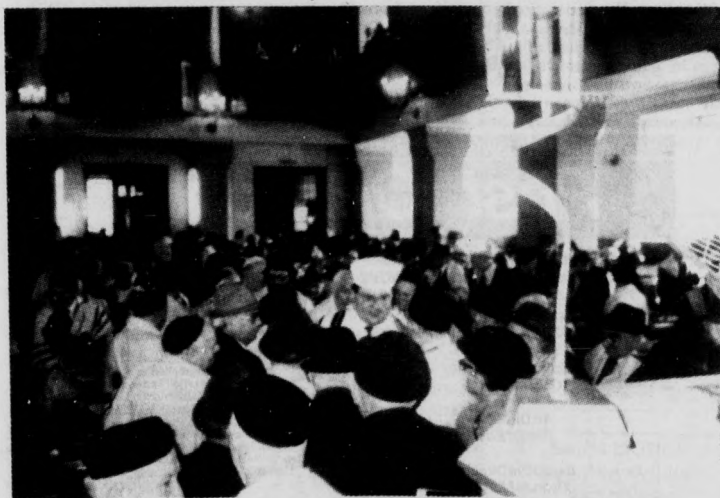
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DIPLOMA AND A KISS — The sister of King Mswati III of Swaziland, Princess Dr. Gcinaphi Lindi Khumalo, was rewarded by Prof. Charles Greenblatt after graduating from a course in public health at the Hebrew University-Hadassah Hospital School of Public Health and Community Medicine. Twenty-one other doctors, nurses and administrators from developing countries also received their M.S. degrees. Princess Khu-

mato is returning to Swaziland to become its senior public health official. "I am very grateful for the scholarship provided by the Israel Government that made my studies possible," she said. The homelands of the other 21 included Ethiopia, Ghana, Liberia, Burma, Jamaica, the Philippines, Kenya, Thailand, Colombia, Mexico, Cameroon, Dominican Republic and Belize.



CONGRATULATING THE CANTOR — There had to be more than a little satisfaction by Cantor Jacob Mendelson of White Plains, N.Y. who conducted Simchat Torah services at Moscow's Choral Synagogue before the 2000 worshippers that crowded ev-

ery square inch of space, while 10,000 others sang and danced outside. His appearance was made possible by Haim and Gila Wiener of Miami Beach through the American Society for the Advancement of Cantorial Art and Rabbi Arthur Schneier.

Hollywood moguls ashamed of Jewishness

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Big 3 Nationals taking on AIPAC

Page NAT 3

What's Reform mahzor in Israel like?

Page NAT 5

Arabs offer peace, but not with Shamir

Page NAT 3

Fractionalized unity

There are lessons from the decision of the three national Jewish organizations to rein in AIPAC, the American Israel Public Affairs Committee, the Israel lobby that represents the American Jewish community.

One is that it, like any other national Jewish organization, represents only itself, which means its members and AIPAC's own figures of its total membership is 50,000.

The second is that like any national Jewish organization, whether it says so or not, AIPAC presumes to speak for the American Jewish community.

A third corollary is, like any other national Jewish organization, it is not funded solely by its members, which means it raises funds through various appeals based on what it says it does for the American Jewish community.

And the final corollary is that the actions it takes do involve the American Jewish community whether or not the action represents the views of the Jewish community or any significant part of it.

So now we are coming to grips with the real issue.

And that is that there is no way in the American Jewish community that its views can be reflected other than in this piecemeal basis where some section of it presumes to speak for the Jewish community.

There are the federations in addition to our national Jewish organizations. They too, mostly speaking through the National Jewish Community Relations Advisory Council, presumes to reflect American Jewish public opinion.

There also are the rabbinical organizations and they too take positions on issues which concern the Jewish community.

So nowhere is there an official voice of the Jewish community, only various aspects of it.

Then there is the Conference of Presidents of Major American Jewish Organizations and though it seems to have a voice in Washington on questions involving Israel, it really represents no one.

Once there is recognition of this fractionalizing in the Jewish community, then at least in the Jewish community, although not in the general community, there is some sense of organization.

So then what happens when an organization, as in this instance AIPAC, is thought to have stepped out of line, or so the three organizations contend?

The answer is we do not know. For this is the first time any national Jewish organizations have ever combined to review activities of another Jewish organization.

Tune in for further developments.

\$ million gifts to Israel parties

TEL AVIV — The tabloid Hadashot reported that Meshulam Riklis of Schenley whiskies had contributed \$1 million to Likud and Swiss millionaire Bruce

Rappaport had contributed \$1.5 million to the Labor Party. Hadashot is owned by Ha'aretz, the influential morning daily.

We thought we knew about every Jewish organization there was, but now in a letter our friend Milton Lambert, of Chicago, who almost single-handedly has persuaded Chicago Jews to provide Israel with a fleet of ambulances for its Red Magen Adom, we learn about a new one — The Aleph Institute in Suite 335, 420 Lincoln Road, Miami Beach 33139. It provides an eight-course Torah Study Program for those Jews incarcerated in houses of detention who request it. We do know that Chabad, the arm of the Lubavitch Movement, has taken under its wing Jewish prisoners, and that Reform even has a congregation or two that it recognizes in prisons, but we had never heard of the Aleph Institute.

Milton got involved when he received a request from an inmate at the prison in Hillsboro, Ill., for a talit. He forwarded a hand-woven one with a yarmulke and a tallit bag, and received a letter of thanks, which read in part as follows: "... the Jewish people in the free community do not want to [have anything to] do with a Jew that is incarcerated for the commission of a criminal offense, and you were the first Jews on an individual basis that did something for a Jew in jail... On a nationwide basis, the Jews that are incarcerated in both federal and state institutions receive religious items from the Aleph Institute. But the Aleph Institute has to depend on donations from the free Jewish communities and the results are very poor. For the Jew in jail who has the funds, the Aleph Study Program and the textbooks used for the courses are not cheap. I am enrolled in the program under a scholarship. If the Aleph Institute is receiving donations on a normal basis, the scholarships are available." The letter closes with thanks to Milton.

There is a young man from the Midwest — Indianapolis to be exact — who felt the need

Federation scam claims victims in Miami

MIAMI — The Federation and the police are trying to thwart a young woman robber who gains entrance to homes of South Beach elderly Jews by representing

herself as from the Jewish Federation. Once in the home, she takes everything she can and departs.

So far there are reports of 12 such incidents, the major-

ity of which have been committed in apartments on Washington, Euclid, Meridian and Jefferson Avenues near 15th St.

to change his name from Blain to Blobstein, his grandfather's name. He made aliyah and was drawn to Efrat and Rabbi Shlomo Riskin, whose assistant he has become, and of course, he has earned semicha.

He was here recently for a family reunion and asked to come to the office with a message he felt was important. Naturally we agreed, since we had followed the career of the young man, his making aliyah, his earning semicha and what we believe will be recognition and perhaps even greatness.

So Rabbi Zvi Blobstein was concerned because the parchment in the mezuzahs of about half of them even in Israel were found to be posul, even those in Efrat, the village in the Negev founded by Rabbi Riskin, who had built the Lincoln Square Synagogue in Manhattan into one of the great congregations and then himself made aliyah and from scratch established Efrat.

We were a little taken aback. That is why he wanted to see me in my office. He sought to impress on me how important it is that the parchments in the mezuzahs and even in the tephilin be letter-perfect. We recall when our youngest son's oldest son was taken with me and his father to an authority to examine our tephilin, and that is another story if you don't know why a five-year-old would be asked to read the Hebrew in a pair of tephilin.

So if a young man feels that this mission of his is that important, then we bow to his judgment and we report here that you, too, should be concerned, and you should have your mezuzahs examined as well as your tephilin.

It turns out that in Israel too there are those who for money will sell even religious items that have imperfections that render them useless for the purpose for which they are meant.

Rabbi Zvi Blobstein has provided us with the name and address of Mercaz Stam, 4904 16th Ave., Brooklyn, 718-435-7115, where an examination can be made.

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Hussein-PLO axis play leading election role

What no one in his wildest imagination would have believed possible has the Arabs outside of Israel playing a crucial role in the election.

Egypt, Jordan and the PLO may not have joined the Labor Party's election team, but if not in fact, then certainly they are playing cards that can make the difference.

The new "alliance" has announced its willingness to begin negotiating on the territories, but only if Peres were to win next Tuesday.

Will the support of the new PLO-Jordan-Egypt axis help or harm the chances of Shimon Peres and his Labor Alignment to defeat Yitzhak Shamir and the Likud in the election?

That is the question that is being asked here and worldwide wherever the Israel election is discussed.

It was a shock when President Mubarak was able to corral King Hussein and Arafat for a discussion, but more of a shock that they have agreed to work together. The meeting was held at Aqaba, Jordan's southern port adjoining Eilat. It was Mubarak that announced that the three had formed what he called a confederation.

Then from Aqaba came the unashamed announcement of willingness to negotiate, but only if Peres were the victor.

Hussein only recently told an American TV interviewer

that a victory for Shamir would be an "absolute disaster" for the Middle East. It was only as short a time ago as July 31 that the king announced to a shocked world that he was washing his hands of the West Bank and forthwith discontinuing paying the salaries of the officials his treasury has been supporting since the 1967 war when he made the mistake of joining in the attack on Israel.

With King Hussein back in the picture, then the position of the U.S. could be expected to change, for the U.S., like Israel, is determined not to negotiate with the PLO although its followers among the Palestinians would be welcome on the negotiating team.

There was the question of whether the meeting would help or harm the campaign of Peres, who long has been advocating the convening of an international conference of the Big UN Powers that would initiate steps leading to direct negotiations.

Mubarak also stands to gain from the meeting, since Egypt has long considered itself the leading Arab nation, and since she alone of the Arabs has established peace with Israel, the next step, should it be successful, could add to her influence in the Arab world and the world at large.

World watches as Israel chooses Peres or Shamir

JERUSALEM — The eyes of the world will be centered on the election here next Tuesday as Israel will choose between Prime Minister Yitzhak Shamir and Foreign Minister Shimon Peres.

The bitter campaign was drawing to a close, with the attacks against the two principal contestants sometimes seeming to go beyond not only civility but even good judgment. Yet slowly it was being made clear that Likud would not yield an inch unless it had to, while Labor was ready to negotiate and even has announced that it would offer elections in the West Bank and the Gaza Strip as soon as the intifada had provided a few months of no violence.

The Likud campaign has centered on questioning Peres' insistence that he is not prepared to give away the territories. A Likud advertisement stated "Likud asks the voters if they want their government to be formed with people who favor a PLO state."

A new poll by Rachel Israeli of the Civilian Information polling concern shows only three percent of Israelis are interested in the status quo — retaining the West Bank and the Gaza Strip. So the question is which party would best conduct negotiations. It is a question of trusting the Labor Party, pundits declare.

The latest poll shows the two parties neck and neck.

Big 3 are riding herd on AIPAC

NEW YORK — A new development in the American Jewish community has three national Jewish organizations riding herd on AIPAC, The American Israel Public Affairs Committee, which is the lobby for Israel.

The organizations are the American Jewish Congress, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. They denied that

they were setting up a rival organization. Henry Siegman, executive director of the American Jewish Congress, said "The notion that we are setting up some alternative structure is completely inaccurate." He described a new procedure whereby AIPAC would consult with the Washington representatives of the three groups before it acts on critical issues.

The three groups complained that AIPAC had

acted out of step "with consensus of the organized Jewish community" on a number of recent issues.

A senior AIPAC officer had told The New York Times, which broke the story, that "More consultation is always desirable, but the establishment of a second lobbying entity would undermine the effectiveness of the pro-Israel community in presenting its case to Washington and elsewhere."

Jews favor Dukakis 4 to 1 over Bush

NEW YORK — When three Jewish weekly publications commissioned a poll which showed that American Jews favor Dukakis over Bush by a margin as high as 4-1, they confirmed an American Jewish Committee poll which showed approximately the same thing. This is believed to be the first time that any Jewish publication has commissioned a poll. The papers are the Long Island Jewish World, The Palm Beach Jewish World and the Washington Jewish Week.

A total of 647 Jews of voting age were contacted in seven urban centers around the nation. Almost one out of four said they were undecided.

Kissing banned in the synagogue

LONDON — The growing custom of husbands and wives of kissing one another at the conclusion of services was ruled out of order by Rabbi Benjamin Rabinowitz in his New Year sermon. He limited his order to "the four walls of the synagogue", and not pertaining to any other part of the building. His sermon also took in modest dress and idle talk such as football and the stock exchange.



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AIPAC takes beating on CBS' '60 Minutes'

By JEAN HERSCHAFT

AIPAC, the lobbying group for Israel, was portrayed in a villainous light in the lead-off segment of 60 Minutes, the prominent 20-year-old CBS feature program on Sunday.

Profiled was an organization that virtually controls both Houses of Congress, making policy by illegally funneling thousands of dollars in PAC funds to members who vote in Israel's interest and conversely work to defeat those AIPAC considers detrimental to her, such as arms sales to Arab countries. Former Under Secretary of State George Ball and former Illinois Senator Charles Percy were key "prosecution" witnesses on camera, denouncing AIPAC tactics. Percy said he lost elective office in 1984 when he voted for weapons to Arab countries, contrary to AIPAC's orders.

Rabbi Israel Miller, a vice president of AIPAC, was the only "defense" witness for the AIPAC group on camera, playing down the accusations.

At one point, Mike Wallace, 60 Minutes reporter, asked Rabbi Miller about an AIPAC memo dealing with PAC funding. Rabbi Miller stated that without a signature, which Wallace admitted was not there, he could not confirm if it was indeed an AIPAC memo. However, Wallace then stated that AIPAC did confirm that the memo was sent by them.

The telecast opened by zeroing in on the senatorial race in Connecticut, in which, 60 Minutes claims AIPAC seeks to unseat the incumbent who has had a poor record on Israel-interest bills and to elevate a Jew in his place.

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What to see in New York this fall

By ROSE KLEINER

Every season brings a new excitement to New York's cultural life. On the Jewish scene there is a similar renewal.

Israel's Haifa Municipal Theater comes to New York's Symphony Space (Broadway and 59th St.) on Nov. 2-6, with the play, "The Soul Of A Jew." Well-received at the Edinburgh Festival and winner of drama prizes in Israel, the play is on tour as part of Israel's 40th anniversary celebration. For tickets call 212-629-0500.

Also still showing in New York this fall is "A Shayna Maidel" at the Westside Arts Theater (541-8394), and "Driving Miss Daisy" at the John Houseman Theatre (564-8038). The latter is about an elderly Jewish widow in the southern U.S. It is the 1988 Pulitzer Prize winner.

Jackie Mason is back on Broadway again. His show, at the Brooks Atkinson Theater (719-4099), has won the

1988 Emmy Award.

One of the most exciting exhibits in the city this fall is "A Sign And A Witness: 2,000 Years of Hebrew Book and Illuminated Manuscripts," which has just opened at the New York Public Library, on 42nd St. at Fifth Avenue. On view are 185 books from 30 libraries, museums and private collections. They represent a uniquely broad range of some of the finest examples of Hebrew materials ever brought together in one exhibit.

This fall the 92nd St. Y has set out to show that there is Jewish life after the High Holidays, too. Besides many lectures by figures such as Elie Wiesel, Julius Lester and Reuven Kimelman, there will be an evening with the Farbrengen Fiddlers (Dec. 4) when Klezmer, Hebrew, Yiddish and Ladino music will be heard along with bluegrass and jazz.

A Shabbaton called, "Re-

vitalizing Jewish Worship," will be held with Rabbi Lawrence Kushner, Dec. 2 and 3, and will include meals, worship and discussion sessions.

On Oct. 30 Rabbi Shlomo Riskin will speak on "Marital Relationships," and Emil Fackenheim, formerly of Toronto, will deliver an address Nov. 20.

A series of lectures at the Y for singles only will relate to a variety of contemporary life problems. The lectures are Sundays at 7:30 p.m., and continue through the fall.

Sunday, Oct. 30, there are two interesting programs offered by the Lower East Side Historic Conservancy. The Peddler's Pack Walking Tour at 1 p.m. is led by Leibush the Peddler. He takes visitors through his turn-of-the-century Lower East Side neighborhood, stopping at Hester St., the public baths, and at a number of other places.

At 3 p.m., there will be a performance, "Family Matters," based on the life of an immigrant family who came to the Lower East Side in 1910. For information about these two programs call 431-0233.

The Jewish Heritage Book Festival takes place Oct. 30 and 31. The list of authors participating includes Leon Uris, Anne Roiphe, Elie Wiesel, and Howard Fast. Stories, songs and dance are planned, as well as a performance of H.M.S. Pinafore in Yiddish.

Authors of how-to books will discuss topics such as: "The New Jewish Wedding," "The Jewish Baby Book," "Modern Jewish Etiquette," "The Kosher Kitchen," and "How To Care For Your Parents."

The Book Festival takes place at the Seventh Regiment Armory on Park Avenue and 67th Street.

Hanukkah comes at the

end of the fall season this year and it will be celebrated in many parts of the city. There is a menorah exhibit at the Jewish Museum (860-1888) through December. At the Grand Army Plaza, on Fifth Avenue and 59th St. (360-8141), a 32-foot menorah will be lit daily at sundown.

The 92nd St. Y has planned a kosher cooking program (Nov. 30) called "Hanukkah Delights: The Latke and Beyond." On Dec. 6 it will offer a program called Hanukkah in New York: A Tour of Silver Judaica.

A concert of Ladino Sephardic music, called "The Golden Age of Spain," will be heard at the Hebrew Arts School's Merkin Concert Hall (362-8060) on Nov. 17.

On Sunday, Oct. 30, you can tour two different parts of Jewish New York through the 92nd St. Y. You can either go down to Brooklyn and tour its Flatbush neighborhood, or stay in Manhattan and explore Jewish Harlem. Both tours are from 1 p.m. to 4 p.m.



QUADS MAY BE FIRST — Quadruplets as Bar and Bat Mitzvah are not that commonplace in America, and the one of the Weiss family of East New Brunswick, N.J. may be the first in the U.S. They are left to right, Cheryl, Ilene, Dianne, and Michael. The girls became b'nai mitzvah at services at the East Brunswick Jewish Center on Friday evening, Aug. 26, conducting the entire service, while Michael became Bar Mitzvah the following morning. The quadruplets were born on Aug. 20, 1975 and the temple formed a "quad squad" to provide assistance for Dr. and Mrs. Aaron Weiss and pitched in wherever possible. Pictured with them are their grandparents.

4 freshmen caught urinating on sukkah

The incidents of anti-Semitism on the campus at Ohio State University in Columbus and death threats at three Hebrew schools and the site of the future Jewish Center in Atlanta hardly made the news, but they indicated that the anti-Semites were not missing any chances.

At Ohio State, four Freshmen were apprehended urinating on the sukkah. David Frankel told about the unpleasant incident in a letter to the American Israelite in Cincinnati. "Vandalism, yes," he wrote, "but much more. This incident represents no less than a total abandonment of morality."

Kappler's widow loses this one

ROME — The slaughter of 335 Italians, of whom about 75 were Jews, by the Nazis in the Ardeatine Caves outside the city in March 1944, has made the news as a book seeking to absolve Herbert Kappler, the Nazi who ordered the executions, was about to be published here by his widow. Mrs. Kappler had been able to smuggle her husband out of Italy in a notorious escape 11 years ago, but he died in her home in Germany less than six months later.

Nilde Iotti, President of parliament's lower house said that Mrs. Kappler's attempt to "extol her husband is a challenge to the conscience of the Italian people." She added that the planned publicity campaign for the book showed "an arrogant incomprehension of the deep wounds inflicted in Italy and in Europe by men like Kappler."

As the objections to the book mounted, the local publisher decided against bringing Mrs. Kappler here in a publicity campaign.

Reagan dedicates Holocaust stone

WASHINGTON — Four hundred Holocaust survivors from all parts of the U.S., 80 members of Congress and a dozen ambassadors and several cabinet members watched President Reagan unveil the stone to become the cornerstone of the impressive block-long structure facing the mall on a 1.7 acre site that will be the Holocaust Museum. He told the

1200 invited guests, "We who did not go their way owe them this: We must make sure that their deaths have posthumous meaning. We must make sure that from now until the end of days all humankind stares this evil in the face, that all humankind knows what this evil looks like and how it came to be. And when we truly know it for what it was, then and only then can we be sure that it will never come again. The ground was a donation from the government, but the approximately \$150 million for the structure and for the operation of the Memorial must come from private sources, which still must provide approximately \$100 million more.

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New Orthodox body meets Hollywood's Jews ashamed of Jewishness with officials of the RCA

BY JEAN HERSCHAFT
NEW YORK

Representatives of FTOR, the new Fellowship of Traditional Orthodox Rabbis met with the president and executive director of the Rabbinical Council of America "in a most amicable and cordial atmosphere," according to Rabbi Joseph Ehrenkrantz, FTOR's president. The RCA officials were Rabbis Max Schreier and Benyamin Walfish.

The meeting did not affect the plans for FTOR's executive to meet in January in Miami, nor its membership meeting later next year.

But it did appear that it was possible that FTOR would work within RCA. All of its members are in RCA.

Asked if the RCA president would be invited to

their next meeting, Rabbi Ehrenkrantz said, "We may extend the invitation and I believe that if we do he would accept." He added that "it is important that RCA leaders understand fully our views."

He stated categorically that the RCA officials had not exerted any pressure or even friendly persuasion to urge his group to disband. "We met together to explore methods and means to achieve what is best for Orthodoxy. There were no breakthroughs, there were no compromises. It was just a friendly meeting between two groups who want the best for Orthodoxy without the image of being two distinct Orthodoxies." More meetings will be held, it was said.

NEW YORK — Hollywood is a Jewish creation and its creators "wanted to be regarded as Americans, not Jews; they wanted to reinforce themselves here as new men." So states the new book, "The Empire of Their Own" by Neal Gabler, a film critic who has served as co-host of PBS's "Snack Previews." Gabler adds that "The Hollywood Jews created a powerful cluster of images and ideas — so powerful that, in a sense, they colonized the American imagination."

In reviewing the volume in the New York Times, Christopher Lehmann-Haupt states that if misread, the book could provide fuel for anti-Semitism. He reels off the names well-known to movie buffs like Adolphe Zukor, Carl Laemmle, William Fox, Louis B. Mayer, Harry and Jack Warner, Harry Cohn, etc.

Lehmann-Haupt says the point of Mr. Gabler's book is "that the American film industry, which Will Hays, president of the original Motion Picture Producers and Distributors of America, called 'the

quintessence of what we mean by 'America,'" was founded and for more than 30 years operated by Eastern European Jews who themselves seemed to be anything but the quintessence of America."

The book also received rave treatment as the lead article in Sunday's New York Times Book Review section. Molly Haskell launched right into the same theme. "The moguls who built Hollywood — mostly Jews, most immigrants, mostly the sons of fathers who were failures, and most of them yearning to assimilate — created a fantasy America that was far clever, more glamorous and more adventurous than the WASP reality. It was an America in which social divisions could be closed, the rich could learn humility, the poor could rise, the illiterate could acquire knowledge and Jews could become unhyphenated Americans. Such diverse buccaneers as Adolphe Zukor, L.B. Mayer, the Warner brothers and Harry Cohn assembled their empires as outposts in a hostile culture, along dynastic lines that were both imitations of the gentile establishment and a defense against it."

Reform mahzor in Israel, what changes are in it?

JERUSALEM — The comment could be made that the new Reform mahzor, High Holiday prayer book, just issued is completely in Hebrew, but that is not the real issue. It is how the divinity is addressed, and that is what makes *Kavanat Halev Reform*.

In the Amida, the divinity is addressed as the God of Abraham, Isaac and Jacob and the God of Sara, Rebecca and Rachel and Lea. Then sprinkled throughout the mahzor are occasional references to the divinity as the feminine.

The mahzor retains the repetition of the Amida or musaf, although in the daily Israeli Reform prayer book and those throughout the world it does not appear. Added to the mahzor are many writings, not only passages from the Dead Sea Scrolls, but writings by Franz Rosenzweig, Martin Buber, Abraham Heschel and Berl Katznelson. Also material from the medieval midrashic anthology, the Yalkut Shimoni and excerpts from the late Chief Rabbi Abraham Isaac Kook.

Intifada end in 1990: Awad

MINNEAPOLIS — Mubarak Awad may or may not be a disciple of Gandhi, but on the other hand he seems to want to be a modern-day prophet as he predicted here that the intifada would continue for another 18 months and a Palestinian state would be created by 1995.

According to the American Jewish World here Awad, who was deported by Israel, said he has some 600 speaking engagements already scheduled. He spoke here at the Minnesota Church Center.

2 big drug hauls of hashish, cocaine

ACRE — Two big hauls of drugs have made the news here as in one case the police seized over 1 and 1/2 tons of hashish worth over \$3 million and in the second case Persian cocaine worth between \$10 and \$15 million. In both cases, the hauls were discovered by police in the owner's car.

OBITUARIES

Rabbi D. Aronson succumbs at 96

LOS ANGELES — Death at the age of 96 came here to Rabbi David Aronson, former president of the Rabbinical Assembly, the Conservative association. He served Beth El Synagogue in Minneapolis from 1924 to 1959, and had been associate editor of American Jewish World for almost the same period.

Messianic ads okay in Israel

JERUSALEM — Full-page ads in three daily papers sought converts, and there was no uproar. The assistant editor of Yediot Aharonot, which carried the first ad, told the Jerusalem Post that the ad had been shown to a number of religious Jews in their building who did not find it objectionable. The ad cost about \$6000. The ad made no mention of Jesus, only that "The Messiah had already

come."

A similar ad appeared a week later in Ha'aretz's weekly magazine and it stated, "Jesus is the Messiah." The third page ad appeared in Hadashot, the tabloid owned by Ha'aretz.

Yediot Aharonot said it would not accept the ad again, but Ha'aretz said the paper's policy was to accept any advertisement that does not violate the law.

No changes, only death toll grows

JERUSALEM — Day by day the death toll mounted of Palestinians and attempts to control the situation were frustrated as the 12th month of the intifada neared. The next step in the unrest should come from the PLO as its National Council was to debate a declaration of a

Palestinian state.

The use of plastic bullets was explained. The rubber bullets were effective for only short distance and taking advantage of that fact, the Palestinians have moved back their rock and bomb throwing beyond their reach.

Jail is penalty for vandalism

HARRISBURG, Pa. — Desecrators of houses of worship, cemeteries, educational facilities and community centers face jail as a bill

has raised religious vandalism to a third degree felony. The tougher law grew out of the desecration of Temple Covenant of peace at Easton in February when a rear door was set afire. Last August the damage to the temple included spray-painting of swastikas and then this February the rear doors were set afire again.

Four Jews win Nobel Prizes

NEW YORK — Three American Jews are splitting the Nobel Prize in physics and a Jewish woman is dividing the Prize in Physiology of Medicine. The trio are Leon Lederman, Melvin Schwartz and Jack Steinberger, whose discovery was

the presence of neutrino, defined as a ghost-like particle in the building blocks of matter. Gertrude Elion is sharing the prize with two others for their work in developing beta blockers and cimetidine, whose trade name is Tagamet.

Death Notice

RABBI DAVID ARONSON

Rabbi David Aronson. We are grieved by the death of our revered colleague, inspiring Rabbi of Congregation Beth El in Minneapolis for four decades, where he was recognized by the state of Minnesota for his outstanding communal contributions, learned Professor of Talmud at the University of Judaism in Los Angeles for more than a quarter century, distinguished past president of the Rabbinical Assembly, who was a major influence in shaping the ideology of the Conservative movement. His

long exemplary life was filled with accomplishments which reflect his scholarship, wisdom and passionate dedication to the Jewish tradition and the Jewish people. He was an outspoken and pioneering advocate of equal rights for women. We are all beneficiaries of his insistence upon excellence and integrity in all endeavors. We extend our heartfelt condolences to his loving wife and children. The memory of his life is a blessing for his life was a blessing.

Rabbi Albert Lewis, President
Rabbi Wolfe Kelman, Exec VP
The Rabbinical Assembly

— ADOPTION —
Happily married Jewish couple seeks an infant to love, cherish and adopt. We are financially secure & have been approved for adoption by Jewish Family Services. Jewish values, education, caring, humor, family & ethics are important to us. We would like to share lakes, trellis, picnics, simchas, bicycling & zoos. Please call Atty. Diane Michelsen 415-945-1880 collect and give her our names. Confidentiality assured and all lawful expenses paid.
Howard and Sherry

Is Abraham our father?

By JAMES PONET

The late Jewish theologian, Arthur A. Cohen, was wont to observe that one cannot think about God without thinking about the mind that



is thinking about God.

We might add that one cannot think traditionally about God without thinking about the persons who, according to our literature, have tried to live with God. The tradition gives us, in fact, a wide variety of God-infatuated, or God-chased, or God-angry personalities from whom we might learn something about the nature of a life lived in the presence of God.

None is more compelling or opaque than Abraham, the man who let Pharaoh take his wife, the man who went to war in order to save his nephew, Lot, the man who argued brazenly with God in order to save the lives of strangers, yet then submitted wordlessly to God's demand that he sacrifice his son, Isaac.

Who is this man to whom God says, "Go out from your land, from your home, from your father's house to the land that I will show you," (Genesis 12:1) and who readily obeys, leaving behind all that he has ever known? Is he a spiritual hero? A Kierkegaardian leaper into the jaws of faith's paradox, a revolutionary, the governing founder of a community, a lonely wanderer?

Jewish theology depends upon penetrating the thick crust which surrounds the personality of Abraham, the one whom tradition (not the Bible) calls *avinu*, "our father." When the *siddur* (the traditional prayerbook) invokes the "God of Abraham," what aspect of God does it address?

Perhaps it addresses the God who "singles out" indi-

viduals and who lays strange tasks upon them. Why did God then select Abraham to make the brave journey? Shall we believe that God had approached hundreds of reluctant pilgrims before Abraham but that Abraham was the first person to accept the offer, to choose the task?

Not only is it useful, even crucial, for a serious Jew to work out her own vision of Abraham our father as well as Sarah our mother, but it is also critically important to know something about the Abraham and Sarah of the Midrash, Philo's Abraham, St. Paul's Abraham, the Abraham of the Koran, Maimonides' Abraham, Buber's Abraham, and so on.

In my own imaginings, Abraham is the first Reform Jew, for he lived before the legislative act at Mount Sinai. Abraham's life raises the question which Reform Judaism seems to have answered, "Can a Jew live a Jewish life without being bound by the Law?" or stated otherwise, "Can there be a credible Judaism which is not based on the Law?"

While Abraham circumcised himself (!) at the age of 90 years (Genesis 17:1), he did not eat Matza on Passover, he did not cease work on Saturday, he did not light Hanukkah candles; and he did not separate his meat dishes from his milk dishes. At least not by law.

The Talmud, hard pressed to envision or explain a non-observant Abraham, teaches that "Abraham our father observed the entire Law ever before it was given" (Kiddushin 82A and Yom 28B). But Rav Shimi bar Hiyya thought it possible that Abraham observed only the Seven Noachide Laws, that is, that Abraham lived like a righteous gentile.

Who is our "father?" How can it be possible that he doesn't share the collective memory of slavery in Egypt? Is he not as anomalous a figure as a contemporary Jew who is emotionally indifferent to the Nazi Holocaust? Our father, Abraham, it seems, was either a natural Jew (Philo's First Century position), one who, uncom-

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Cocoon

By RABBI ELLIOT B. GERTEL

Recently CBS showed *Cocoon*, Ron Howard's 1985 tale of members of a Florida retirement village who find vigor and healing, not to



mention virility, in a forbidden pool. This is one of the most moving of science fiction films, for it deals with the feelings of human beings, especially the elderly, as well as the feelings of aliens. Not since E.T. have such moving tears been shed by aliens, and has the point been made that aliens are people, too. The aliens, who fill the pool with strange objects stored in the Atlantic ocean for thousands of years, teach quite a memorable lesson in reverence for life and love of fellow creatures.

Unfortunately, the most troubling aspects of *Cocoon* is the token Jewish character, Bernie Lefkowitz, played all too well by Jack Gilford. Indeed, the acting throughout the film is excellent, with Steve Guttenberg and Linda Harrison more than holding their own against a cast of veteran performers, including Don Ameche, Wilford Brimley, Hume Cronin, Maureen Stapleton, Jessica Tandy and Gwen Verdon. In a cast of sympathetic and accommodating earthlings and aliens, Bernie Lefkowitz stands out as the odd man out — or, rather the odd creature out, among earthlings and aliens alike.

Bernie Lefkowitz refuses to go into the water, and even threatens to prevent the others from doing so. "Are any of us above the law?" he asks. "Nature dealt us our hand of cards and we play them. Now at the end of the game, suddenly...you're looking to reshuffle the deck, eh?" Bernie also refuses to allow his ailing and failing wife, Rose, to enter the pool.

Let's you think that Bernie is depicted as the only one with a conscience or as the still

small voice of ethics in the group, consider Rose's death-bed reminiscences, (I'm sorry but I have to give some of the plot away, but this is necessary, and the film has been out for three years.) Rose recalls that in their courtship, Bernie stole a sweater for her, something her previous boyfriend wouldn't have done for her, she observes. So Bernie is basically a thief at heart? What kind of moral voice does he have in refusing to go to the water if the most romantic thing he ever did for his wife was to steal for her?

Things get worse, both for Rose and as regards the film's depiction of Bernie the local

coon some very old and stereotypical images, despite the friendly tone and science fiction context.

I should add that it's not so clear that Bernie really speaks for authentic Jewish teachings, concerns and sensibilities. The thrust of Jewish teachings, from the Bible, to the ancient Rabbis, to the scholars of our own time, would seem to support any new discovery, whether from earth or another planet, that would prolong life or treat illness in a dignified manner. Our friends may not have used the pool properly, but perhaps there is a proper use for the pool, and maybe that

What disturbs me about Cocoon is that film language, even that of fantasy and science fiction, seems deeply, all too deeply, ingrained with a tendency to depict the Jew as a sceptic, heretic, off-color or at least slightly-less-than-honest kind of person. That is sad and unfortunate.

Jew. After Rose dies (and again my apologies for giving away plot, which I try not to do), Bernie takes her to the pool and starts sprinkling her with water with hopes of reviving her. It may be my own hangup, but I find myself very uncomfortable with the image of a stubborn Jew rushing to sprinkle special water on a fellow Jew in order to give the other Jew immortal life. The image is somewhat disconcerting, to say the least, especially in its theological allusions, however unintentional. I believe that these images and allusions are not planned. But if you couple them with the image of the hypocritical Jew who insists on sticking to the law (the unfair depiction of the Pharisees in Christian scriptures), you have in Co-

should be the message of the Jew in the film.

Why single out Bernie Lefkowitz as Jewish at all? What does this add to *Cocoon*? Is it worth the "ethnic" flavor (or shmalitz) if old stereotypes of Jews are revived, even subliminally? What disturbs me about *Cocoon* is that film language, even that of fantasy and science fiction, seems deeply, all too deeply, ingrained with a tendency to depict the Jew as a sceptic, heretic, off-color or at least slightly-less-than-honest kind of person. That is sad and unfortunate, and I'm not sure what to do about it. For even in science fiction fantasies, we sometimes have to ask who the real alien is supposed to be.

\$17 M. is the gift to Northwestern U.

EVANSTON, IL. — The \$17 million gift to Northwestern University by the Joseph and Bessie Feinberg Foundation is the third largest in that school's his-

tory. The gift will establish the Feinberg Cardiovascular Research Institute and fund an 16-story building on the campus.

Explaining a life's work — III

By JACOB NEUSNER

Part three of a four part series

When we ask that a religious composition speak to a society with a message of the is



and the *ought* and with a meaning for the everyday, we focus on the power of that system to hold the whole together: the society the system addresses, the individuals who compose the society, the ordinary lives they lead, in ascending order of consequence. And that system then forms a whole and well composed structure. Yes, the structure stands somewhere, and, yes, the place where it stands will secure for the system either an extended or an ephemeral span of life.

But the system, for how ever long it lasts, serves. And that focus on the eternal present justifies my interest in analyzing why a system works (the urgent agenda of issues it successfully solves for those for whom it solves those problems) when it does, and why it ceases to work (loses self-evidence, is bereft of its "Israel," for example) when it no longer works. The phrase, the *history of a system*, presents us with an oxymoron. Systems endure — and their classic texts with them — in that eternal present that they create. They evoke precedent, they do not have a history. A system relates to context, but, as I have stressed, exists in the enduring moment (which, to be sure, changes all the time).

We capture the system in a moment, the worm consumes it an hour later. That is the way of mortality, whether for us one by one, in all mortality, or for the works of humanity in society. But systematic analysis and interpretation requires us to ask questions of history and comparison, not merely description of structure and cogency. So in this exercise we undertake first description,

that is, the text, then analysis, that is, the context, and finally, interpretation, that is, the matrix in which a system has its being.

Finally: explaining an *oeuvre*

The methodological problem that occupied my mind since I completed my Ph.D. in 1960 therefore derives from my chosen discipline. It is a history of religion, and my special area, history of Judaism in its formative period, the first six centuries A.D. I am trying to find out how to describe a Judaism in a manner consonant with the historical character of the evidence,

scribed by applying to all of the canonical writings the categories found imperative, e.g., beliefs about God, life after death, revelation, and the like. So far as historical circumstance played a role in that description, it was assumed that everything in any document applied pretty much to all cases, and historical facts derived from sayings and stories pretty much as the former were cited and the latter told.

Prior to the present time, ignoring the limits of documents, therefore the definitive power of historical context and social circumstance, all

say, in its distinctive time and place, and each as part of a documentary context, possibly also of a distinct system of its own.

I had of course corrected that error by insisting that each of those documents be read in its own terms, as a statement — if it constituted such a statement — of a Judaism, or, at least, to and so in behalf of, a Judaism. I maintained that each theological and legal fact was to be interpreted, to begin with, in relationship to the other theological and legal facts among which it found its original location.

The result of that reading of documents as whole but discrete statements, as I believe we can readily demonstrated defined their original character, is in such works as *Judaism: The Evidence of the Mishnah*, *Judaism and Society: The Evidence of the Yerushalmi*, *Judaism and Scripture: The Evidence of Leviticus Rabbah*, as well as *Judaism and Story: The Evidence of The Fathers According to Rabbi Nathan*. At the conclusion of that work, for reasons spelled out in its own logic, I stated that the documentary approach had carried me as far as it could. I had reached an impasse for a simple reason. Through the documentary approach I did not have the means of reading the whole all together and all at once. The description, analysis, and interpretation of a religious system, however, require us to see the whole in its entirety, and I had not gained such an encompassing perception. That is why I recognized that I had come to the end of the line, although further exercises in documentary description, analysis, and interpretation and systemic reading of documents assuredly will enrich and expand, as well as correct, the picture I have achieved in the incipient phase of the work.

I have worked on describing each in its own terms and context the principal documents of the Judaism of the dual Torah. I have further undertaken a set of comparative studies of two or more documents, showing the points in common as well as the contrasts between and among them. This protracted

work is represented by systematic accounts of the Mishnah, tractate Avot, the Tosefta, Sifra, Sifré to Numbers, the Yerushalmi, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana, The Fathers According to Rabbi Nathan, the Bavli, Pesiqta Rabbati, and various other writings. In all of this work I have proposed to examine one by one and then in groups of afines the main components of the dual Torah. I wished to place each into its own setting and so attempt to trace the unfolding of the dual Torah. I wished to place each into its own setting and so attempt to trace the unfolding of the dual Torah in its historical manifestation. In the later stages of the work, I attempted to address the question of how some, or even all, of the particular documents formed a general statement. I wanted to know where and how documents combined to constitute one Torah of the dual Torah of Sinai.

Time and again I concluded that while two or more documents did intersect, the literature as a whole is made up of distinct sets of documents, and these sets over the bulk of their surfaces do not as a matter of fact intersect at all. The upshot was that while I could show interrelationships among, for example, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana, and Pesiqta Rabbati, or among Sifra and the two Sifrés, I could not demonstrate that all of these writings pursued in common one plan, defining literary, redactional, and logical traits of cogent discourse, or even one program, comprising a single theological or legal inquiry. Quite to the contrary, each set of writings demonstrably limits itself to its distinctive plan and program and not to cohere with any other set. And the entirety of the literature most certainly cannot be demonstrated to form that one whole Torah, part of the still larger Torah of Sinai, that constitutes the Judaism of the dual Torah.

Having begun with the smallest whole units of the oral Torah, the received documents, and moved onward to the recognition of the somewhat larger groups comprised

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The methodological problem that occupied my mind since I completed my Ph.D. in 1960 therefore derives from my chosen discipline. It is a history of religion, and my special area, history of Judaism in its formative period, the first six centuries A.D. I am trying to find out how to describe a Judaism in a manner consonant with the historical character of the evidence, therefore in the synchronic context of society and politics, and not solely or mainly in the diachronic context of theology which, until now, has defined matters.

therefore in the synchronic context of society and politics, and not solely or mainly in the diachronic context of theology which, until now, has defined matters. The inherited descriptions of the Judaism of the dual Torah (or merely "Judaism") have treated as uniform the whole corpus of writing called "the oral Torah." The time and place of the authorship of a document played no role in our use of the allegations, as to fact, of the writers of that document. All documents have ordinarily been treated as part of a single coherent whole, so that anything we find in any writing held to be canonical might be cited as evidence of views on a given doctrinal or legal, or ethical topic.

"Judaism" then was de-

books on "Judaism" or "classical," "Rabbinic," "Talmudic" Judaism, have promiscuously cited all writings deemed canonical in constructing pictures of the theology or law of that Judaism, severally and jointly, so telling us about Judaism, all at once and in the aggregate. That approach has lost all standing in the study of Christianity of the same time and place, for all scholars of the history of Christianity understand the diversity and contextual differentiation exhibited by the classical Christian writers. But, by contrast, ignoring the documentary origin of statements, the received pictures of Judaism have presented as uniform and unitary theological and legal facts that originated each in its own document, that is to

Orthodox in Ferment

Interview with Rabbi Irving 'Yitz' Greenberg

GABRIEL M. COHEN: Let's start with that question of a scenario. So your thesis is that unless things change by the year 2000 there will be a schism, a deep schism. So give me a positive scenario of what could avert that, and then give me a negative scenario of what, if nothing is done, will divide the Jewish community irrevocably.

IRVING GREENBERG: Let me start with the negative scenario. Because you know Steven M. Cohen, the sociologist, has directly challenged the thesis. Now again I

want to make clear when I say 2000, I don't mean literally 2000. You know, to me it's almost trivial whether the year is 2000, 2010 or 2020. But within a generation, again give or take. Fifty years is not a long time in Jewish history. But there is no question in my mind that the present trends, unchecked, are going there, and I'll tell you what I mean. Every day this process is going on. I was in Seattle two months ago. The local mohel, the Orthodox fellow, was the mohel for the whole community. Two years ago he was asked to do a circumcision for a patrilineal child. He asked his rabbi. The rabbi said no. The Reform mother got very angry. So Reform went out and they trained a group of doctors to become mohelim. But the Reform law does not meet the Orthodox standards. So it means you now have a parallel, each of which is rejected by the other. I was in Brooklyn two nights ago. Mikvahs in Brooklyn, all of them, have now been closed to conversions by Conservative and Reform rabbis. G-d forbid, maybe they would try to get into the mikva and it'll be a kosher conversion. To make it clear, it's not kosher, close the mikva. What's going on here?

Now, how will it play out? Specifically, I still think there are two main elements to the split. One is going to be this element of personal status that you're going to have anywhere from a half a million to a million Jews of contested status. Who are Jewish, but not by everybody or who are marriageable, but not by everybody, who are whatever. And that half a million to a million will be an enormous percentage of the Jews who are left, because I think the number of the Jews is going to go down. It's not going to go down to nothing, but five million — whatever it is. A million out of five million is an enormous number, or half a million of five million, because they've got family and friends and their friends are going to be furious when people challenge their Jewishness.

The scenario is a) that there will be such large numbers of contested status that you will have rulings in the traditional community that you cannot assume a Reform Jew is a Jew. Because the majority of Reform Jews are non-Jewish, are not reliably Jewish, or whatever the answer is. So that you will have a situation where groups will stop

marrying each other. Where a parent will tell a child, which I've heard many times already, I'd rather you marry a goy than marry an Orthodox Jew. Because an Orthodox Jew is an anti-Semite, he's a chauvinist, he's rejecting us, and a gentile is a nice person. An Orthodox Jew, you have to change your lifestyle. And a gentile, it'll be the same lifestyle.

That's one reason for the break. And the other reason is that the politics and the dynamics are for a break. It's more dangerous for an Orthodox rabbi to support working with Reform than it is to oppose it. In other words, if I support Reform, work with Reform, I am jeopardizing my standing in the Orthodox community in a way which I do not if I say we should not take with them, we should not deal with them, we should not And that's true in every community.

GMC: But Rabbi Lamm has not been rejected.

IG: No, but he has been bitterly criticized.

GMC: Yes, but that's different...

IG: No. Hold on. My point is professionally, Rabbi Lamm, if he would have gone up and attacked Reform he would have gotten much more praise and much more support than he did by getting up and saying what he said. That's my point. Right now, even though he is the most, in a way, he is the institutional leader of Modern Orthodox in America. Yet, he was attacked and he suffered more aggravation and more attack and more demeaning for saying that then he would have if he would have said the opposite. So I say, in general, you set up a system in which people are rewarded for behavior and punished for other behavior, and over a time, they will give you the behavior that is rewarded and stop the behavior that is punished. He was punished for saying what he said, and he suffered anguish, criticism, demeaning struggle, whereas if he had said the opposite, he would have gotten kudos and no open criticism.

GMC: But he has lived through it.

IG: I give him great credit. That is his credit. But my point is you can't depend on the average person being a hero.

GMC: Well, he's not an average person. He's a leader.

IG: The average leader is not looking for aggravation and criticism. This is a state-

ment of great courage and great leadership. But the average leader is not there, and in the long run that's why things happen the way of least resistance, not ...

GMC: Okay, how can we help?

IG: Now, I'll give you a positive scenario. One of the positives is Norman Lamm. The positive scenario is that it's going to take a major effort in each denomination and between denominations to reverse these trends. Major efforts. Now what does that mean? It means that leaders like Norman Lamm will have to stick their neck on the line. To halt the retreat and the erosion of the relationships. Now, Lamm can show great courage, but you know what? The harder part now is going to be to follow through at the level of the individual students studying for the American Orthodox rabbinate at Yeshiva University where the majority of the teachers at the school disagree with Rabbi Lamm's sayings.

GMC: And the students...

IG: And are teaching their students the opposite. So that means before you're done you're going to have to change faculty attitudes, have to change rabbinic attitudes. That's a massive task. The example I give all the time is that to change Christian attitudes we had to have the ADL, the Committee, the Congress, the Synagogue Council and the National Conference of Christians and Jews. You had to have local JCRCs. You had to have investment in conferences and workshops, win chairs of Jewish Studies at Catholic universities. This was a massive investment.

We have not begun to do anything like it in the Jewish community yet. But if it's done, then the scenario will change. If Lamm's example will be catching, I mean in the good sense of the word, like catching a disease, his example will evoke other responses, then that's the beginning of a turn.

If you ask me where I think we're going, I think we're at the beginning of a turn, struggling to make a turn, but not nearly at the level to make a change. You know, the hardest part is to stop the tide and then to reverse it. The hardest part is that part of stopping it. Then once you get it moving, it tends to move very fast. So I think that's where we are now, thanks to the publicity and thanks to growing public consciousness and thanks to some of the extreme

changes that's going on we're going to get the beginnings of an investment, the beginnings of a positive backlash, the beginnings of speaking out like Norman Lamm did. I think we have a major task ahead of us.

GMC: What role in that scenario, positive one, would the Fellowship of Traditional Orthodox Rabbis, the FTOR, play, and also the Denver experiment?

IG: Good. Excellent question. FTOR to me is another statement or symbol that the modern Orthodox want to reassert their own dignity. That's one of the crucial changes we need in order to reassert unity. Because I think a major reason for the polarization is the weakening of the center. Both the Conservative movement and the modern Orthodox have been weakened in the last decade as against the extremes. And I think that was not healthy for unity. Therefore, a Modern Orthodox reassertion of self, including the FTOR, is a healthy sign of this kind of change we're looking for. But FTOR is the very, very beginning of an example of what was going on. I would like to see that replicated with most of the rabbis in FTOR, or rabbis in synagogues without mechitzas. We need similar assertion from rabbis with mechitzas. I'm not against this. But we need more. In other words, I'm saying FTOR is a good model, but again will it catch on? A lot depends on the Orthodox rabbis with mechitzas. There are some in the FTOR, but not a lot. The FTOR got together to teach and stand up for their rights. As I say, the Orthodox, we should not go to the right, we should not withdraw from the other Jews, Orthodox should reach out to other Jews. That's what they're saying. FTOR was founded to give these rabbis nurturing, to stand up and speak for their viewpoint. Rabbis have many members who are not observant. So they are within Orthodoxy and finding that Orthodoxy should not become an observance only, but it should be for everybody. That kind of assertion is what I'm taking about.

GMC: Okay, go on to the Denver experiment.

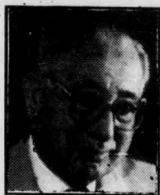
IG: Now, I think the Denver experiment will turn out to be an essential and a correct experiment that will have to be replicated. Maybe it can be done better. Maybe they made mistakes. Not important. Behind

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Cairo synagogue decaying Politics these days in Israel

By RABBI SAMUEL SILVER

One of the oldest synagogues in the world is decaying. That is the report of Heinz Herzka, a reporter of the Swiss Jewish newspaper,



Judische Rundschau, after a visit in Cairo at the Ezra Synagogue in which a famous genizah was located. A genizah is a storehouse for Jewish documents which can't be destroyed because they contain the name of the deity. In that genizah, Dr. Solomon Schechter discovered writings that had never before been known about. Herzka was astonished to note that the ancient synagogue is crumbling. In the Forward R. Roshem is megaphoning the alarm and wonders whether the State of Israel, Jewish philanthropists or some Jewish organization can come to the rescue of the shrine before it turns into dust.

Broadway-bound

American theatergoers are alerted to keep an eye out for the arrival on Broadway of a cantor with a golden voice. His name is Dada Fisher and he is in a musical based on a Victor Hugo story which got rave reviews in Israel. He was summoned to sing in England by the Queen and will next be headed for New York. He does his role wearing a yarmulke. (I. Sukar in the Yiddisher Kemfer)

Czernovitz recalled

One of the significant Jewish gatherings of this century was the Yiddish Language Conference which took place in Czernovitz in 1908. On the 80th anniversary of that event, Yiddish papers are devoting special articles to it. One periodical, Oifn Shvel (On the Threshold), put out by the League for

Yiddish, devotes most of an issue to the conclave, which was attended by such greats as Sholom Aleichem, Peretz, Bialik, Sholem Asch, Avraham Raisen, Chaim Zhitlovsky et al. The issue contains a long report on one of the lectures at the conference delivered by a little known and all-too-little remembered 23-year-old linguist, Mattes Mizes. In his talk Mizes cites the attacks on Yiddish by prominent writers and defends mame lashon. Moses Mendelssohn, who virtually thought in Yiddish, nonetheless called the language a "dirty jargon," and the historian Heinrich Graetz termed it a "half animalistic tongue."

As quoted by Mordecai Shechter, Mizes pointed out that because Yiddish is based on other languages doesn't mean that it should be denigrated. Every language, English, German, French, etc., derives from previous languages. The only languages that do not reflect loans from other cultures are those of primitive people. Mizes defended Yiddish against the onslaught of the Haskalah (Enlightenment) writers who favored Hebrew. Mizes said that both languages could reside side by side.

One of the convenors of the conference was the remarkable Dr. Nathan Birnbaum whose ideological career segued from political Zionism to cultural Zionism (he coined the term), to Yiddishism to Orthodoxy. Under his leadership, the conference proposed that Yiddish be hailed as one of the national languages of the Jewish people.

Other speakers at the conference said that Yiddish was the language of the Jews during the week, and Hebrew was reserved for the Shabbat.

In other articles in Oifn Shvel, we learn of the appearance of an intriguing book, *Yiddish and English: A Century of Yiddish in America*, by Sol Steinmetz, available for \$21.50 from the University of Alabama Press, Box 2877, University, Alabama 35486; and how to say "word processor" in Yiddish: Vortirer.

By RABBI MAURICE DAVIS

You simply have to admire the symmetry!

Elections are coming up in Israel, elections that make our American one seem like a tea



party.

There are 120 seats in the Israel Knesset, and there are 28 parties running for them.

Well, probably only 27.

Meir Kahane's KACH Party has been disqualified by the Knesset Elections Committee. Kahane has appealed to the Supreme Court, and a panel of five Supreme Court justices will hear the request.

I suppose I should wait for the verdict to come in, but who wants to? The sage is there, whatever the final decision.

Four years ago the Elections Committee threw KACH out, but the Supreme Court overruled it saying the Knesset needed authorizing legislation for such an act.

The Knesset passed such legislation. It ruled that a political party could be barred if:

- 1) It advocates racism;
- 2) Rejects the existence of the State of Israel as a Jewish state; and
- 3) Undermines the democratic nature of the state.

Citing this new law, the Committee voted 28-5 (with 3 abstentions) to disbar KACH, the party that demands, among other things, the expulsion of all Arabs from the State of Israel.

All this seems clear enough, but "Oh, what a tangled web we weave!" The new law opened the gates.

A far-right party, Tehiyah, demanded that the Committee disbar the far-left party, The Arab Jewish Progressive List For Peace, on the grounds that it rejects the existence of Israel as a Jewish state.

Some far-left parties, of course, demanded that Tehiyah be disbarred, along with such other right-wing parties as Tsomet and Mole-

det, on the grounds that they are racist.

But wait! There is more to come.

You will recall how year after year the Orthodox religious parties have sought to change the Law of Return to disqualify from citizenship any convert to Judaism unless that conversion was performed by an Orthodox rabbi according to halacha.

You probably also remember, at least if you have been following this column, how year after year the Orthodox religious parties have been regularly defeated.

What you may not remember is that every time Reform Judaism protested against these attempts, we were told, "Why don't you move to Israel, and then you will have an authentic voice in such matters."

Well, Reform came to Israel. The Movement For Progressive Judaism is alive and well, and it has requested that the Election Committee disbar the four Orthodox religious parties on the grounds that they are anti-democratic!

How is that for symmetry! The left attacked the right. The right attacked the left. The

Orthodox attacked the Reform. Reform attacked the Orthodox.

The Committee, of course, understood all this. They may even have admired the symmetry, but they withstood every disbarment request.

Except for KACH. Its racist nature is an insult to Israel (as well as to Judaism), and Israel finally had to draw the line. KACH and its leader, Meir Kahane, crossed that line, and Israel was forced to respond.

And as for some further symmetry, Israel seems to have learned what some of us knew a long time ago.

I can remember the time that Kahane and his goons picketed my house to frighten my wife. They knew I was out of town, but they sure did not know my wife! They would have had an easier time with me.

When I returned I gave him his much deserved award of "Hoodlum of the Month."

Which, in its own way, is precisely what the State of Israel has now awarded him.

And the symmetry goes on.

Rabbi Maurice Davis can be reached at P.O. Box 351579, Palm Coast, FL 32035-1579.

Koor is sued; defaults on debt

NEW YORK — A last minute effort to dissuade the Bankers Trust Co. from proceeding with its demand that Koor, the giant Israel conglomerate which has defaulted on a \$20 million payment on its \$150 million debt, be liquidated. The chances are that the suit will be dropped as Israel officials now conferring in New York with the bank

will probably come forward with the funds or a plan that will avert the crisis.

Koor has 27,000 employees and debts totalling \$1.2 billion. It generates 10 percent of Israel's gross national product and is a Histadrut (Labor) affiliate.

The conglomerate manufactures industrial equipment, chemicals and food products.

Rubin wins suit, but can't collect

LOS ANGELES — Irv Rubin, national chairman of the Jewish Defense League, is not occupying himself with what he will buy or do with the \$100,000 award from the Glendale Superior Court for slander from Stanley Witek, a leader of the

National Socialist American Workers Party. Witek has no assets and told the court that he was dependent for his living expenses on a "super-secret group, the American Aryan Committee."

Witek had publicly stated that Rubin has AIDS.

First polio death recorded in Israel

TEL AVIV — The first death from polio was recorded as Michaela Keren, 26, died at Meir Hospital in

Kfar Sava. She was believed to be recovering at the time.

Brad Gilbert wins, tennis popular

By SAMSON KRUPNICK

"Everybody is here, the players of Beitar Jerusalem and of Hapoel Ramat Gan, the referees — everybody but the spectators," exclaimed the TV



announcer. Whereupon the camera focused upon a huge stadium, a small corner of which was occupied by a few hundred people. That's been a chronic problem with Israel's "most popular sport — soccer." It doesn't seem so popular anymore.

The "must" of Sabbath games of soccer to virtually empty stadia has brought about a rethinking of the entire structure of professional soccer here. Histadrut has refused to finance the huge losses. Local stars have gone abroad to greener pastures and the local fan following has weakened accordingly. Some games have been switched to Friday afternoon, now that most Israelis are on a five-day week, with more encouraging results. But the problems of finances have not been solved. The paying public has lost interest or is satisfied simply by viewing twice a week on Israel TV or on Jordan TV the various championship European soccer matches, played before packed stadia.

In sharp contrast to the reporting of this soccer game on Israel's TV this Sabbath, we enjoyed the annual Riklis Israel Tennis Center Classic awarding prizes amounting to \$123,400 to top tennis stars from everywhere, played just a few days earlier. Large crowds followed each stage of the tennis matches from the first games, involving 32 players in singles and 32 players in doubles, to the finals in both contests. The stadium in Center Court was filled to capacity during all games as were other seating areas at courts where exciting matches were being played.

This tournament, part of the broad international Nabisco

Grand Prix involving 75 tournaments in 23 countries with total prizes of \$31 million, places Israel among the countries drawing outstanding tennis stars with high ranking. In addition, what is even more important than the money prizes, players earn valuable points depending on their performance, which influence their ratings worldwide. Israel is not yet up to the "big four" tournaments in Australia, France, Wimbledon and Forest Hills, but its position in the tennis world has risen in recent years almost like our satellite, Ofek.

Simultaneous with our Riklis Classic were two other

rently ranked 56 but winner of many important matches recently.

True to their computer rating and seeding all four came through, albeit with some very tough competition to the delight of the crowds, to the semifinals with Brad Gilbert coming from behind in a hopeless situation with Krickstein far ahead, to win the 1988 Riklis Classic after having defeated Mandorff in the semifinals, also a very hard fought contest. Krickstein had his toughest match in the quarterfinals against Israel star, Gilad Bloom eeking out a 5:7 7:5 victory.

A strange incident occurred

Obviously, tennis has become a very popular and competitive sport in Israel, possibly because many adults have become tennis players and more so because the 10 centers established by contributors from abroad have concentrated upon youngsters six and up with equipment and lessons for all comers.

major Nabisco tournaments in Toulouse, France and in Sydney, Australia. Some of the stars usually appearing here, such as Toulouse winner Jimmy Connors, performed in these contests. Nonetheless, the Riklis Classic, played in the sumptuous Ramat Hasharon Tennis Center with its beautiful facilities equal to any other major tennis center anywhere, attracted a good number of high ranking players from 15 countries, including Roger Smith from the Bahamas, Paul Wekesa from Kenya and Libor Pimek from Czechoslovakia. The four top seeds (those placed in positions so that top stars don't meet each other until the semi or quarter finals) were U.S. ace Brad Gilbert, bronze medal winner in the Seoul Olympics, winner of the Riklis Classic in 1985 and 1986 but defeated by Mansdorf in 1987, and world ranked number 15; U.S. Davis cup star, Aaron Krickstein, winner in the 1984 Classic, now ranked 17; Amos Mansdorf, Israel's star, now ranked 27; and South African Christofer van Rensburg, cur-

during the Gilbert-Krickstein match. As Gilbert lunged forward for an "impossible" shot, he skimmed the ball sufficiently to get it over the net to win the point. He plunged to the ground knocking himself out. After being revived, he returned to the game a "new man," winning six games in a row and taking that crucial set 7-5, Frank Merriwell style (for the new generation — the classic come from the behind technique). Brad commented, "It's hard to explain ... suddenly I started to play real well — the best I played all year. Everything began to work." The crowd gave him and all the players a rousing round of enthusiastic approval, both for the exciting play and the virtually spotless sportsmanship. Brad was kind enough to contribute \$10,000 for the Israel Tennis Centers in the names of his parents and coach.

Following this very highly successful Riklis Classic was another tournament in Eilat the following week and the annual Israel open champion-

Continued on page 14

Transfer of Arab population

The very idea of expulsion of the Arabs from Judea and Samaria, as advocated by Meir Kahana, is anathema to the overwhelming majority of Jews in Israel. The last "expulsion" was practiced by the government of Israel against the Jewish residents of Yamit and all the surrounding settlements after the peace treaty with Egypt. It was an experience no one wishes to repeat.

The concept of free will transfer is quite different. In 1922 Fridtjof Nansen was awarded the Nobel Peace Prize for successfully bringing about a transfer of populations between Greece and Turkey, under League of Nations auspices, thereby calming down a troubled area. There have been other instances of such population exchanges in Europe in recent years.

The idea of transfer in the Middle East has been raised many times. The most extreme proposal was that advocated by the British Labor Party at its 1945 convention, calling for transfer of all the Arabs in Palestine to under-populated Iraq.

In 1943, Labor leader Berl Katznelson, speaking in favor of an agreed-upon transfer, pointed out that many of the Shomer Hatzair kibbutzim had been established at key points in Palestine after the land had been purchased and arrangements made to transfer the local Arab population elsewhere in the country.

Considering that hundreds of thousands of Jews left Arab states to take up their homes in Israel, leaving most of their possessions behind, it may be said that one-half of a population exchange has already taken place.

In the Nansen spirit, "transfer" is not a dirty word in Israel. It is not unreasonable to suggest that Jews be permitted to remain in the relatively tiny area which was historic Palestine, and there satisfy their legitimate national aspirations. Arabs there who would not be happy to live under the blue and white flag, nor to sing the Hatikvah, should be afforded free opportunity, and helped, to find their homes among their own people in the vast stretches of the more than 20 Arab nation states which have come into existence.

It may not be popular among the followers of the Labor

Continued on page 14

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SOCIAL CALENDAR

By Jean Herschaft

JEWIS BY CHOICE

And so she'll learn Hebrew

By MARY HOFMANN

If I believed in fate, I'd be just about convinced by now that I am destined to learn Hebrew, whether I want to or not.



Not that I don't want to. I enjoy languages, and the sounds of Hebrew have become beautiful to me over the years. I find the shape and form of Hebrew letters aesthetically pleasing. I love to listen to Hebrew being spoken or chanted during services, and I can do a creditable job reciting the prayers myself. When push comes to shove, however, I've always been perfectly happy reading the transliterations.

Now and again I've taken short forays into the wonderful world of the Alefbet. A few years ago we had an adult class going every other Wednesday, and though we spent more time shmoozing than studying and no one learned very much, I look back on the experience with great fondness.

Oddly enough, considering my lack of perseverance in pursuing Hebrew, I have a pretty good ear and I've always found languages fairly easy. During the rare moments of struggle during our Hebrew/Shmoozing class, I was the bane of Marsha Rosenbaum's and Ardene Shaeffer's existence because I never paid much attention but usually knew the answer. Somehow, though, I have never really been able to retain much of it. The Mem's and the Shins go in one ear, hover long enough to make me look good to the other students, and then depart in favor of my comfortable transliterations.

I had finally given up. I'm 42, busy teaching and writing, and felt no pressing need to learn a language with limited utility in Merced, California. So it was with resistance and surprise that I find myself enrolled, yet again, in Hebrew

this year.

My Cathy is now nine and beginning her studies in Hebrew. She was terrified of going to the first class, so good old mom accompanied her. And who should be there but Marsha Rosenbaum and Ardene Shaeffer, both thrilled to see me and eager to have me become part of the class. The Children's Beginning Hebrew class, it seems, has expanded some. It now includes anyone who wants to learn Hebrew, and it includes about ten children, plus assorted parents and other interested participants.

grinned, Cathy gave me a hug, and I sat down, beaten.

The very next night, as part of my job, I attended a training class in bilingual education. Merced has a monumental problem, you see, with non-English-speaking children, but Spanish and Hmong/Laoian. Teachers here have to have some training to deal with the situation.

To emphasize the distress these children experience, the workshop leader opened the evening by saying, "I'll bet there isn't one person in this room who can truly empathize with what our Hmong/Laoian students have to go through, not only learning a new language, but an altogether foreign alphabet as well."

I'm 42, busy teaching and writing, and felt no pressing need to learn a language with limited utility in Merced, California. So it was with resistance and surprise that I find myself enrolled, yet again, in Hebrew this year.

"Oh, Mommy, wouldn't it be fun if we could do this together?" Cathy exclaimed. "You always have so much to do, and this could be our very own thing to do together! In fact," Cathy bubbled unmercifully, "maybe we could even have a Bat Mitzvah together!"

Marsha and Ardene

Laotian students have to go through, not only learning a new language, but an altogether foreign alphabet as well."

"You're on!" I shouted triumphantly, whipping out my Hebrew primer. "Try sounding that out!"

East, West German mark Kristallnacht

Both the East and West German parliaments will hold special sessions to commemorate Kristallnacht on Nov. 9, 1938, when the Nazis destroyed synagogues and Jewish businesses throughout the nation in a harbinger of what was to come. Heinz Galinski, chairman of the Central Council of Jews in West

Germany, will participate in the sessions in both East and West Germany. The East German memorial will be on Nov. 8 when the New Synagogue Berlin — Centrum Judaicum will hold its inaugural meeting. The Centrum will restore the Oranienburger Strasse Synagogue and maintain the Jewish cemetery in Weissensee.

Messianics buy time on program

CLEVELAND — The advertiser who bought time on "The Jewish Scene," the radio program of the Jewish Community Center, was the Tikvah Yisroel Messianic Congregation, and was the Center embarrassed. The Center hastened to write a letter to the Cleveland Jewish News dissociating itself from the advertiser, which it learned had asked

WCLV-FM to place the ad before and after the Center program.

Temptation of Christ is banned in Israel

Israel film censors have banned the movie, "The Temptation of Christ" on grounds that it would offend the Christian population and violate Israel law.

The event was the HIAS annual dinner of the tribute. This night it was awarding the coveted Liberty Award to Secretary of State George Shultz. The place was the Grand Hyatt Hotel Ballroom in New York City. The presenter was Ben Zion Leuchter, HIAS president, in an unusually moving and stirring salute.

"George Shultz has rendered remarkable and inspiring service to our nation and to the world. The Jewish community owes him an enormous debt of gratitude for his committed and fearless quest for peace in the Middle East and for his determined pursuit of freedom of emigration for Soviet Jews.

"How can we be together tonight, however, and not recall that incredible Passover of 1987 when George Shultz, wearing a white yarmulke, flew to Moscow on a plane carrying kosher food and wine — peselidike food and wine — for Soviet Jews and greeted those refuseniks who had been invited to the U.S. Ambassador's residence for the Seder: Aleksandr Lerner, Vladimir Slepak, Viktor Brailovsky, Ida Nudel, Iosif Begun, Naum Meiman, and many others. There was nothing in a manual for secretaries of state that directed George Shultz to concern himself with human rights



Secretary of State George Shultz (right) receives the 1988 HIAS Liberty Award from Ben Zion Leuchter, president of the Hebrew Immigrant Aid Society, at the international immigration agency's annual dinner in New York City.

Photo by Miriam Fishman

in other lands. He had a few thousand other concerns," said Leuchter, spelling out about a dozen major ones. "But there was something in his character which did not permit him to tolerate injustice. Imagine how different world history would have been, how different Jewish history would have been, if this good and great man had been secretary of state from 1937 to 1945."

After accepting the award, Shultz, again wearing a white yarmulke, literally threw away his prepared talk, tossing it over his shoulder. Then followed an impromptu script that flowed from this great statesman's heart. It was truly an historic moment in HIAS history and the Jewish communal world.

He told of being asked, as he nears the end of his term, "What was the high point of your career?" His response: "It came on the occasion of a phone call in Washington. It was from Ida Nudel. I had met with her several times in the Soviet Union. She was also at that Seder. In an hour's time she told me, 'I am home, I am home.' Ida Nudel had reached Israel. The human emotion that flowed was tangible."

George Shultz said that it brought back the vivid memories when he and Mrs. Shultz were at that Seder in Moscow. "I didn't feel that our presence brought a distinction to that affair. The people there like the Slepaks and their children — they brought distinction to it. What magnificent human beings they were!" He recalled how everyone in the State Department there had wanted to attend the Seder. Shultz told the 400 HIAS guests, "You should not honor me with this award. It is I should honor you...."

In that warm and impassioned address he greeted Morris

Continued on page 14

Gandhi ... he isn't

By ARLENE G. PECK

I don't know why Arab men seem to like me. I think it has something to do with the red hair. It always seems that when I'm in their company or



doing an interview with one of them, they never believe me when I say that I am totally biased and partial when it comes to my attitude about Israel. Tonight, I spent an evening with Mubarak Awad. I don't think that he totally thought that I was telling the truth when I said that he was going to hate what I had to say about him.

He spoke to a very small but admittedly pro-Arab audience at the All Saints Episcopal church in Atlanta. The minister, who introduced him spoke on how this Christian (Awad) went to a Menonite college in Ohio ... "And while studying there he became increasingly aware of non-violence as he studied the works of Gandhi and Martin Luther King." Interesting how they always compare Awad with Gandhi and MLK. Yet, I find this thinking anything but peaceful. I wonder, if I told people that I studied Newton and watched Esther Williams movies, would they believe I knew the law of gravity and was a good swimmer?

At one point, Awad spoke of the "children of the stones." He said, "The Americans have got to understand that the PLO speaks for the Palestinians. Jordan has given up. The U.S. does not have a Middle East policy. They have an Israeli policy. Israel tells them what to do and the United States follows it. Congress and the House are scared of the Jewish lobby. I am very much in support of the PLO having it's own military. I speak to the PLO and we are in agreement. I would not think of changing the PLO at all. They have made me proud to be a Palestinian."

Well, that's all well and

good. But for a man who expounds peace, how does he justify their policy of total destruction to the State of Israel? Somehow, as best I could figure out, Mr. Awad feels that the Intifada has become the basis for social change for women. Then, in the beginning of his talk, he said, "We want peace. For the first time, we are saying that we are willing to accept the State of Israel."

Where does the leadership of the PLO say that, I wonder? He continued, "The best solution is for us to have a state of ours and a state of theirs. We, the Palestinians, are the only ones who can give them peace. Israel will have to give the

debate with Mr. Awad. Yet, despite his charming, soft spoken and very gentle demeanor, the undercurrent was totally opposite from the non-violence that he is supposedly espousing. For instance, he told me, "We cannot confront them with a gun. The Israelis are better trained than us. They have better equipment than us."

Which leads me to wonder how non-violent he would be if his PLO brothers had the equipment to exterminate the Jews. He also defended the Intifada as instilling greater confidence in the 1.5 million Palestinians in the West Bank and Gaza. He then backed up that comment by saying that

Somehow, as best I could figure out, Mr. Awad feels that the Intifada has become the basis for social change for women. Then, in the beginning of his talk, he said, "We want peace. For the first time, we are saying that we are willing to accept the State of Israel." Where does the leadership of the PLO say that, I wonder?

Golan Heights back. The Israelis are afraid of peace." Then he reiterated that the Christians will have to be the ones to bring the Arabs and Israelis together."

At one point, I asked him how he could explain that under the Jordanian rule prior to 1967 the Arabs felt no crying need for their own statehood. I also mentioned that they had 22 surrounding nations around a country that was as big as a pimple. His answer was pretty vague, but he did say to me that "Palestinians feel that they are Palestinians. We think of nationalism so much it becomes a cancer with us. We are the only people who don't have our land. We are accepting a new reality. We need our freedom."

He was sponsored by the American Friends Service Committee, which is basically a pro-Arab group. And, I have got to tell you how frustrating it was for me to sit before this totally unsympathetic to the Israeli cause and not get into

"An increasing number of Palestinians will embrace non-violence if they see it is effective."

Sure they will...Finally, I could sit still no longer and told him that I had recently returned from Gaza and found a totally different situation than he was telling his audience.

While he spoke of the Arab lands which were taken by force on the West Bank, I sat there thinking if any of these good Christians or his fellow Arabs remembered the events which made the 1967 war necessary in the first place. He described how he was totally against the treaty with Egypt. This man of "peace" stood before me and said, "I was against the Egypt Peace treaty as it wasn't a solution for the Palestinians."

Then he described to his audience the misery and mistreatment that these "peaceful" people are living under. Poor things. He continued, *Continued on next page*

Chicken a la creole, cajun

By MILDRED L. COVERT and SYLVIA P. GERSON

There has never been a cook comparable to the Jewish Mother in her kitchen. She cooked and created each meal with love and pride, and offered her family not only a taste of food, but a taste of tradition. How many times have we all said: My bubbe used to make it like this; or maw-maw added that; or, my mother has her own way — even my nanny did her own thing. But try as we may, somehow it never tasted just like mama used to make.

With the publication of our *Kosher Creole Cookbook* and *Kosher Cajun Cookbook* we dispelled the myth that kosher cooking is the proverbial stereotyped chicken soup and chopped liver; but we're not knocking that! Nevertheless, because of our creativity and innovation, we have developed our own style, in our own way.

In this vein, we hope to bring you some old, some new and yes, some Creole and Cajun, too, recipes and add a little of our own "sh'tick" to help you enjoy a "Taste of Tradition."

What better way to start than with a mainstay in both the Jewish and All-American kitchen — chicken. With an increasing health-conscious society, chicken plays an important role in this awareness. Chicken can answer requests for enjoyable, practical meals. The following recipes will prove that chicken dinner can be deliciously satisfying dishes that are neither bland nor boring and don't have to be expensive to be good.

CHICKEN ALOHA

1 broiler-fryer chicken, cut in parts
2 tablespoons lemon juice
1 20-oz. can pineapple chunks with juice
2 tablespoons honey
1/4 cup soy sauce (optional)
1 teaspoon salt (optional)
1 tablespoon minced onion
1/2 teaspoon ginger

Place chicken in deep bowl. In another bowl mix together all other ingredients, then pour over chicken. Let stand one hour in refrigerator.

Place marinated chicken in large shallow baking pan. Pour marinade over chicken and bake in 350 degree oven,

uncovered, about one hour or until a fork can be inserted in chicken with ease. Makes 4 servings.

The next recipe reflects the light approach to preparing chicken. So, indulge yourself healthfully with chicken — on the light side.

SPINACH-ORANGE CHICKEN SALAD

2 cups diced cooked chicken
2 oranges, peeled, cut in half in. pieces
1 pkg. (10 oz.) raw spinach
1 small red onion, thinly sliced torn into bite-size pieces
2 T. coarsely chopped walnuts

Orange dressing-recipe follows

In salad bowl, place spinach, chicken, oranges, onion and walnuts. Toss to mix. Add orange dressing; toss to coat. Makes 4 servings.

ORANGE DRESSING

2 T. wine vinegar
1/2 t. dry mustard
2 T. vegetable oil
1/4 t. ginger
3 T. fresh orange juice
salt and pepper to taste

In a small bowl with tight fitting lid, place vinegar and oil. Add fresh orange juice, dry mustard, ginger and salt and pepper. Cover, shake well. Makes about 1/3 cup.

This is a quick, easy and very tasty recipe for the microwave.

BAKED CHICKEN PIECES

2 lbs. chicken pieces
pareve margarine, melted
2 to 3 T. paprika

Place chicken pieces skin-side up in an 8-inch square baking dish or a 10-inch Corning Ware skillet without metal trim. Brush with melted pareve margarine. Sprinkle with paprika. Cover. Cook in microwave oven at normal heat for 14 minutes. Turn and rearrange pieces in dish. Cook 12 minutes longer or until done. Let stand covered 10 to 15 minutes before serving. If a crispier or browner skin is desired, brown under conventional broiler of your regular range.

KOSHER KLUES: For the *Continued on next page*

Krupnick

Continued from page 11
ship at the Jerusalem Tennis Center. Obviously, tennis has become a very popular and competitive sport in Israel, possibly because many adults have become tennis players and more so because the 10 centers established by contributors from abroad have concentrated upon youngsters six and up with equip-

ment and lessons for all comers. Large paying crowds follow these tournaments thereby encouraging the sport and its development in contrast to the constantly dwindling attendance demoralizing the erstwhile most popular sport of soccer.

Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel.

Peck

Continued from prev. page
"No matter how you look at them (the Israeli soldiers) you are given six months in jail. The Israelis come and beat you up. You are a Palestinian. They want you to kneel. Through death they find victory."

This is peaceful? I wasn't surprised at the undercurrent of violence that Mubarak Awad promotes, but it bothers me to see the publicity that he is given by the unknowledgeable and unsuspecting press.

I even spoke with a member of Atlanta's Beth Jacob Orthodox congregation who was involved with bringing and hosting Mr. Awad during his stay in Atlanta. I believe that his intentions were good but I was astounded at the naivete of such an action. The name of the game is publicity and Jews that work at bringing men such as this to the forefront of the community are doing a disservice to their Jewish brothers. In fact, one of the first words that Mr. Awad said was, "Our weapons are the cameras, the press and the people of the T.V. When we began the Intifida we even got

an Israeli reporter to go with us and record the story of an Arab who had his land taken." He braved the Israelis and took his land back.

It was a manipulative and touching story which ended with, "When word of our actions came out, there were many calls into our office at the Palestinian Center for the Study of Non-violence in East Jerusalem, and we made such publicity in the Israeli press that they (the Israeli government) were embarrassed and they gave in."

His audience sat quietly while he said, "We will not accept to be under the Israeli iron fist. We are fighting for our freedom. A lot of youth are being killed." Mr. Awad then quoted Israeli Defence Minister Rabin who said, "Let the hands who hurl stones be broken."

Well, I have to tell you. I can't blame him as an Arab for feeling the way he does. If I were on that side I would probably be as militant as Mr. Awad is. But, let there be no mistake, despite the comparisons with Gandhi and Martin Luther King, Mubarak's message is one of violence.

Ponet

Continued from page 6
manded, nonetheless performed the commandments, or he was a free thinking individualist, a heretic who founded a tradition. For Abraham only knew God as Creator, not as the One "Who took you out of the land of Egypt." He knew God as life-giver, not law-giver.

Neusner

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by those documents, I reached an impasse. On the basis of literary evidence — shared units of discourse, shared rhetorical and logical modes of cogent statement, for example — I came to the conclusion that a different approach to the definition of the whole, viewed all together and all at once, was now required. Seeing the whole all together and all at once demanded a different approach. But — I state with heavy emphasis: it has to be one that takes full account of the processes of formation and grants full recognition to issues of circumstance and context, the layers and levels of completed statements. That is what I propose to accomplish in the exercise of systemic analysis. My explanation of the movement from text, to context, to matrix, now takes on, I believe, more concrete meaning.

To be continued

Recipes

Continued from prev. page
microwave cook, when cooking poultry pieces of different sizes, place larger pieces to the outside of the dish for more even cooking. If a poultry piece is large at only one end; place that end to the outside of the dish with the thinner part to the center.

Metzenbaum named on first clue

Perennial winner Joyce Levi struck gold once again as she named Howard M. Metzenbaum as the current Mystery person only after one clue — that he was the youngest person ever elected to the Ohio House of Representatives.

Mr. Metzenbaum is of course the state Senator, and is up for reelection. After graduation from Ohio State with a law degree he was elected to the House in 1943.

Four years later he made the Ohio Senate and shifted into a successful business career in 1950, founding the Airport Parking Company of America.

He first ran for the U.S. Senate in 1970, losing to Robert Taft. Six years later he defeated Taft. He once was called "The Senator from B'nai B'rith" which was considered an anti-Semitic remark.

Postmark Israel

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Party, but Ben Gurion is on record as having favored "compulsory transfer" on condition that it be carried out by the British, rather than by the Jews.

At any rate, a large scale resettlement program, internationally aided, with the welfare and best interests of all in mind, is more and more becoming a subject for intelligent, rational discussion in Israel. — C. A.

Social calendar

Continued from page 12
Abram, Conference of Presidents chairman (who was seated at a table below the dais), calling him endearingly, "My rabbi. His wise, gentle persistence has led to good interchanges and discussions." Shultz credited him, too, for "getting to know many Jewish leaders," which has added breadth to his knowledge of concerns in the Jewish community.

He revealed that a National Conference of Soviet Jewry Award he had received in 1984 occasioned only frustration in him, "as I worked terribly hard [for Soviet Jewish emigration] and I had nothing to show for it then. But now we have seen results! In human beings!"

In presenting the Liberty Award to Shultz, Leuchter noted that last month more than 2,000 Jews had received permission to leave the Union, the largest number in any month since 1980, citing reports suggesting that the rate may yet explode upward in the year to come.

With a word of caution, though, Shultz said, "Still we must never let up in our efforts to help people leave if they wish, or to help them lead the life they want to lead, wherever they are. We have to keep working on it. It can change. So we must stay with it, and keep working. It can change. So we must stay with it, and keep working. Your government will do that. And we will continue to get inspiration for what we do from what you do."

The love for the secretary of state was tangible this night at the HIAS dinner. This evening of the Liberty Award in which Shultz had also told of the close working relationship he has had with the State of Israel, with Jews working for the Iranian Jewish community, the Ethiopian remnants of Jews ... of Jews in need of human rights protection all over the globe.

The international migration agency's Zvi Hirsch Masliansky Award was made to the United Jewish Appeal-Federation of Jewish Philanthropies of New York for its leadership efforts on behalf of refugees and immigrants. It is given each year in memory of Rev. Masliansky, a founder of HIAS and a leader in Jewish immigration efforts. It was presented by Harold Friedman, past president of HIAS, and accepted by Peggy Tishman, president of UJA-Federation.

Broadway's Joseph Papp was a special guest. He had served as a narrator for a new HIAS film, "To Redeem the Captive: The True Story of HIAS," which will be shown soon across the land via Federations, synagogues, etc. Excerpts of the film were flashed on screens at the event.

Last year's Liberty Award recipient was Congressman Stephen Solarz, of Brooklyn, N.Y.

Jean Herschaft can be reached at 76 Exeter St., Brooklyn, NY 11235.

CONTEST

Do you know who's who?

The Mystery Person is an important Jewish writer.

The winner of the mystery person contest will receive a copy of Natanel Lorch's *Israel's War of Independence, 1947-1949*, with an introduction by Gen. S. L. A. Marshall, and published by Hartmore House. Each week an additional clue to a well-known Jewish personality will be given. Responses must be made by mail. The first entry received wins.

Orthodox in ferment

Continued from page 9

Denver is the model. The model is correct. There has to be some unified form of conversion that everybody can live with, otherwise conversion will divide the Jewish community. So the famous line, if there is no G-d, we'd have to invent one. I would say, if there were no Denver experiment, 10 years down the road, 20 years down the road, we'd have to invent one. There is going to have to be some studies, joint studies, because this is not easily done, between the different groups. Could there be a common denominator, which involves no sell-out of the principals of any group, a common denominator conversion which everybody can live with? Denver was ahead of its time. No question. And again to me it's not important, the details. There are people who want to have one conversion, who argue the specifics within the process. So my answer is, it's not the specifics that count here. The model that there must be a common conversion that all Jews can accept is absolutely on target, and sooner or later we'll have to come up with one.

GMC: Has there been any person converted under the Denver experiment that an Orthodox boy or girl had problems with in the marriage?

IG: Not that I know of, but I can't swear. But again, the main point as I see it is that this is the challenge. I'll give you another example. The patrilineal descension has not won acceptance either in the Orthodox or the Conservative community, despite the dance of many Reform rabbis saying well, they'll get around, they'll accept it. I don't see any evidence of that. However, a very important proposal was made by Rabbi Jack Simha Cohen in Los Angeles. He's got a book out in which he proposes that one of the key ways to handle this problem is what he calls child conversion. In other words, halachically, it's easier to convert a child (even if their parents are not observant) than an adult.

GMC: That's been published.

IG: Now, I think that's a major breakthrough because it opens the door to the possibility that patrilineal children, while they're still young, can convert, which removes the Reform argument that after they've been raised to be Jews you can't tell them they're not Jews when they're 18 years old. It's not fair. At an age when it's easy to do, at an age when the Orthodox can accept it much more, I believe we could work out either a

single or a joint conversion that would meet the standards of all, thus obviating this divisiveness of the patrilineal decision. Or at least reducing it. If not every Jew will do it, a lot of Jews will do it. And I think most parents, if they knew that by doing this they would have their child accepted by everybody, rather than just by Reform Jews, I think most Reform parents would accept it, if it was done respectfully of Reform.

GMC: I interviewed Dr. Gottschalk about three or four weeks ago, and I brought up this question. And without being specific, he said that any negotiations that would take place would meet with approval of a vast majority of Reform rabbis.

IG: I believe that, too. But the point is that right now the negotiations are not taking place. Why? Because I come back to the point that right now it's not a question of what the rabbis want. The levers of power, the flow of money, the social pressures, are all toward separation. Therefore, the good will that is potential that Gottschalk is talking about, is not being tapped. That's the way it is right now. And that's what's got to be changed. When I say flow of power, that's everything from money to recognition.

GMC: So here's your wife, the mother of your children, and she believes that in time, there will be Orthodox women rabbis. So does that place you in a bad position?

IG: No, certainly not. First of all, I think she is a scholar in her own right. And I think she's a thinker in her own right. And she doesn't need my approval or my disapproval to make her position clear, and I think she has great stature as a person, and I think she's entitled to be heard in her own right. And I'm proud and supportive of whatever she has done and written. I think she's really an extraordinary person...

GMC: Do you believe there is some validity to her position?

IG: I think, well as I started to say before, I think the minimum truth of what she said is that we're living through an age of major breakthrough, in which women scholars, advanced talmudic and halachic scholars, are growing and in particular in the Orthodox community. Where now women are getting advanced halachic and talmudic scholarship for the first time in Jewish history, and therefore they are becoming real scholars. We have few, but we've got a few, and the numbers are growing. So at the minimum, what Blu is saying is, we're develop-

ing new major scholarship for Orthodox Jewish women. You know something? The non-Orthodox movements should learn from us. The truth is that we are ahead of them. With rare exceptions, the majority of advanced women talmudic halachic scholars are in the Orthodox movement. Despite the fact that they have more rewards professionally if they go to the other movement. So that's another thing Blu has said, that the Reform and the liberal movements should learn from Orthodoxy how much advanced scholarship should be available for women.

That's number one. Number two is, so at least, she's saying that. Now you're saying specifically will there in fact literally be an Orthodox woman rabbi? My honest answer is at this moment, halachic authority and halachic leadership say, no way. And in fact if anything, they say no way more than they were prior to 10 years ago. But I think history is open. Nobody owns G-d and nobody owns the halacha, and Blu's contention simply, if you'll recall the essay, was that to be a rabbi does not involve some abstraction, to be a rabbi, you have to be a teacher, you have to be a scholar, you have to be a counselor, a pastoral person. Well, she feels none of those functions are gender related. None of those functions are specifically male. So her argument is, you know if it talks like a rabbi and teaches like a rabbi and learns like a rabbi and counsels like a rabbi, it is a rabbi. Whether that title literally will ever be accomplished by Orthodox women, I don't know. I honestly don't know. But I think the substantive roles, the functional roles, will certainly be achieved by the women. And whether it goes beyond that will depend on the evolution of the Orthodox community and the halacha.

GMC: But if and when it does evolve, you'd support it.

IG: Well, in theory, if it evolves, everybody would support it. The power of Orthodoxy or halacha is even if you want something to happen, if it hasn't happened yet halachically, you don't do it. I mean, I do feel part of my discipline as an Orthodox Jew is that there are things I would gladly do tomorrow, which I won't do now because the halachic system has not yet found a way to make it possible. But I believe some day may well do that.

That is, I think, one of the challenges now in the halachic system. Some things should be fought tooth and nail. I don't care how many people do them,

they're wrong. Some things I think the halacha should be looking for a way to make possible. I'm certainly convinced the halacha should be looking for ways to make women more participatory in religious life. Of that, I'm sure. The specifics I don't want to say, because I

myself feel history is open. Let's see what happens. But in the generality that there is room for more religious leadership for women, I believe 100 percent. I believe the halacha should be committed to it and I'm committed to it, and I'd like to see it happen.

Would-be convert's catch-22 plight

DIMONA — Take the case of Ziona Bar-Israel, a convert from the Black Hebrews sect.

She studied with a rabbi for a year, but when she was ready to take the final step, the rabbinate said that would not be possible until she had received Israeli citizenship from the Ministry of Interior. The Ministry had its own provision. Because many coming to them saying they intended to

convert had in the past abandoned the idea once they received citizenship, the Ministry put Ziona into a catch-22 situation, telling her she had to complete her conversion first. Ziona had worked in the kitchen used for weddings and bar mitzvahs and receptions, and became friendly with the Avidan family of nearby Yeruham. In time the Avidans adopted her as their daughter.

Review blasts Donleavy novel

NEW YORK — The new novel by J.P. Donleavy, "Are You Listening Rabbi Low" got a long review by Michiko Kakutani in The New York Times and condemnation as "an offensive, unnecessary book." Kakutani wrote that the novel "...is

riddled with disparaging references to Jewish history and tradition. In one section Schultz (the main character) goes on in lewd detail about the sexual habits of rabbis; in another, he compares his impending divorce to the Holocaust."

FLASHBACKS



Jews choose wrong horse

By RABBI A. P. BLOCH

591—The Byzantine Emperor Maurice defeated King Bahram of Persia, a friend of Babylonian and Persian Jewries.

Bahram had been the commander of the Persian army under King Hormizd IV, a cruel and fanatical ruler. His cruelty alienated many Persians and brought disaster to Jews by his bias against Judaism. To halt the spreading chaos, Bahram deposed the king and ruled as regent for the royal heir, Prince Chosroes II. The Jews were particularly grateful to him because he lifted the king's oppressive laws and permitted the reopening of the famous talmudic academy at Pumbedita.

In 590 Bahram decided to proclaim himself king, a move which cost him the support of the Persian people. The prince appealed to the Byzantine emperor who dispatched an army to overthrow Bahram.

The Persians deserted their king but the Jews, fearful of a restoration of an oppressive regime, backed him with finances and troops. It was a calculated gamble, which they unfortunately lost. When the invaders captured Mechuza, with its large Jewish community, every Jew was put to the sword.

Babylonian and Persian Jewries, ancient offshoots of Palestinian Jews, inherited the fighting spirit of the Judeans. To some extent this was also true of the Sephardim of Spain who for a long time enjoyed tolerable conditions under the Moors.

Ashkenazic Jews, on the other hand, living under the heel of oppressive Christendom, were transformed into passive and resigned communities, surviving on the hope of some future divine inter-

Continued on next page



REWARD — Rona Bisno planted a big kiss on Shahar Perkis as he defeated Gilad Bloom to win the Israel National Tennis Championship. Perkis, who plays in doubles with Bloom, defeated his partner by 6-4, 7-6.

Saltz gets his chance

By HARVEY ROSEN

They also serve who stand and wait ... especially those who are patient and don't rock the boat.

Take Winnipeg Blue Bombers' quarterback Lee Saltz out of Temple U., for instance. When he joined the Canadian Football League team in late August, he was fourth in the signal callers' pecking order.

As fate would have it, veteran Roy Dewalt has been traded and Tom Muecke has developed an elbow infection; consequently, Lee suited up with Winnipeg for the first time as backup to Sean Salisbury.

Bombers' coach Mike Riley said, "I want to get Lee into his first game. He's got good movement and can throw on the run. And he's a real feisty guy, real competitive."

"I'm really excited about it," admitted Lee. "I've been around long enough that I feel comfortable with the offense. I've had some pretty good weeks of preparation and I've put in some more



Lee Saltz

film work than I have in the past."

Saltz, Temple's all-time leading passer, runs the 40 in 4.6, and doesn't mind roaming around in the backfield. He describes his game as very aggressive. "That's the way I play," he said. "I'm not going to go try and run over some lineman or anything, but I like to mix things up and keep the other team on their heels so they're not as aggressive towards you. I try to keep them off-balance."

Bloch

Continued from prev. page
vention. They steered clear of any entanglement in dynastic conflicts. Some influential individuals might have offered their services to a warring faction but the organized Jewish community was too impotent and dispirited to embark on any reckless adventure. In this respect they bore no resemblance to the ancient Judeans or the ancient

Jews of Northern Africa and the Near-Eastern Jews of the succeeding generations.

The Bible records the military exploits of the two ancient Jewish monarchies in the Land of Israel, the Northern Kingdom of Israel and the Judean kingdom in the south. Although they were antagonistic to each other, they entered into alliances in the 9th and 8th centuries B.C.E. to

the Seoul Summer Olympics.

Israel's best hope for a medal in Seoul, foil fencer Udi Karni, was left behind in Israel because it was clear he would have to compete on Yom Kippur.

The Olympic Yachting jury rejected Israel's request for races to be rescheduled from Yom Kippur. Ran and Dan Tortan decided to ignore the Israeli team ban on competing and sailed the 470 Class yacht to a #9 finish. The Tortan brothers were sent back to Israel the following day.

Yehuda Ben-Haim, Israel's finest amateur boxer, did not show up for his 106-lb Yom Kippur bout and was disqualified.

In gymnastics, a special allowance permitted Revital Sharon to compete. The South Korean team had only three members instead of the necessary four for team competition and Revital was hoping to join them for the evening session. When the organizers nixed this idea, she was then allowed to replace an injured Hungarian in the evening's team event. Revital had fasted all day and took a sip of glucose before competing.

The Arab boycott played a limited role in the Games. Yemen's Abullah Alizani for feited his 106-lb wrestling match to Israel's Dov Gruberman, but Egypt's Kamal

fight an encroaching enemy beyond their borders. The last two kings of Judea hoped to gain greater freedom by taking sides in the rivalry between Babylonia and Egypt. The Hasmonean Hyrcanus joined Antiochus Sidetes in 129 B.C.E. in his fight against

Ibrahim did wrestle against Israel's Texas-born Evan Bernstein, while the Sudan's John Mirona boxed against Israel's Jakob Shmuel. Bernstein copped a decision, while Shmuel won his 125.5-lb bout with a KO in 1:15 of the first-round. Shmuel reached the 1/4-finals in the featherweight division before meeting defeat.

Israel's boxing team could be barred from the 1992 Barcelona Olympics because the International Amateur Boxing Federation has expelled Israel for five years for sending a boxing team to South Africa (using false identities).

Three American-Jews brought home medals. Mike Milchin and his teammates were champions in the demonstration sport of baseball. Dara Torres of Beverly Hills, Calif., took a bronze medal swimming in the 400 M. Freestyle Relay, while Brad Gilbert of Piedmont, Calif., won a bronze in tennis. Jon Fish, 26, of Bellmore, N.Y., came closest with a #5 finish in the Coxed Pairs (rowing). The others were Robert Breland and Steve Cohen in judo, Paul Friedberg and Elaine Cheris in fencing, Ken Chertow and Andrew Seras in wrestling, Ken Flax in the hammer (T&F) and Andrew Goldman in yachting.

Other Jewish athletes competing in Seoul included Martin Jajte of Argentina in tennis, Patricia Amorim of Brazil in swimming, David Edge of Canada in the marathon, Carl Preat in table tennis, and Elise Summers in judo, both from Great Britain (Stephen Cooper, 23, an English Olympic wrestler, was killed in a vehicular accident prior to his scheduled departure for Seoul), Marlene Bruten of Mexico in swimming and

the Parthians. The Jewish rebellions against Rome spread to other parts of the diaspora. The Sephardim of Spain did not accept meekly the establishment of the Inquisition. They arranged the assassination of the inquisitor Arbués (1485) for which they paid with their lives.

Arbital Selinger of the Netherlands in volleyball. Arbital is the Israeli-born son of Dutch men's volleyball coach, Ari Selinger. Unverified as Jewish is Waldo Kantor, the star setter for Argentina's volleyball team.

It's next to impossible to verify Soviet athletes, but the three most likely to be Jews are Alexandre Portnov, the #10 springboard diver, Boris Rosenberg in table tennis, and Vladimir Zaitsev, a silver medal winner in volleyball.

More football

Milos Milicevic (M) (Fr) — UCLA — 6:10, 310 OG from Pacific Palisades, Calif. Milos is a redshirted frosh walk-on. His mother is Jewish, while his father is Yugoslavian.

Rob Siegel (Fr) — Hobart — 6:2, 230 from Chevy Chase, Md. An All-State Prep player for the Hun (NJ) School, Rob starts out at Hobart as a reserve.

Erez Gottlieb (Fr) — Colorado — 6:4, 245 OT from Beverly Hills, Calif. Erez made the Buffalos as a walk-on and starts as a reserve tackle.

Dave Wolfe (Jr) — Amherst — 6:4, 230 OT from Chevy Chase, Md. Dave pulls well for the run and helps anchor an inexperienced Lord Jeffs frontline.

Brett Feldman (Fr) — Plymouth State — 6:1, 185 Lber from Rockville Centre, N.Y. The coaching staff expects big things from Brett.

Send relevant clips from your local paper to Shel Wallman, 70 W. 95th St., #27G, New York, N.Y. 10025.

Nuclear plant by year 2000

JERUSALEM — It is more than 10 years away, but the decision seems to have been made that by the year 2000 Israel will have built its first nuclear power plant. Plans call for 80 percent of the components to be locally produced, as well as the uranium to fuel it.

The decision comes as a surprise since Israel has viewed nuclear power with disfavor over the years, assuming its costs and its environmental and pollution problems.